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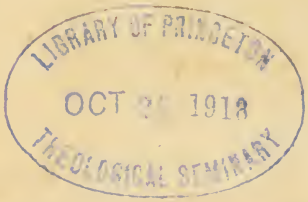

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Lodowick Muggleton

Dyed the 14 of March 1698: then Aged 88 years
7 months: & 14 Dayes.

THE

Muggletonians Principles PREVAILING:

BEING

An Answer in full to a Scandalous and Malitious Pamphlet, Intituled

A

True Representation

OF THE

Absurd and Mischevious Principles of the Sect called

MUGGLETONIANS;

WHEREIN

The aforesaid Principles are Vindicated, and proved to be infallibly True.

AND

The Author of that Libel, his Scandalous Title and Subject proved as False to Truth, as Light is to Darkness: And that he knows no more what the true God is, nor what the right Devil is; nor any true Principle or Foundation of Faith, for all his great Learning he so much bosts of, then those *Jews* that put the Lord of Life to Death: For learned and taught Reason is but natural, and so falls short of the Glory of God; as will appear in the following Discourse.

Things that are despised hath God chosen to bring to nought Things that are, 1 Cor. 1. 28.

By *T. T.*

Printed in the Year of our Lord God 1695.

The *Epiſtle* to the ſober Reader.

Curtious Reader,

I *Have here, in this inſuing Treatis, Vindicated the Principles of them People called* Muggletonians, *from that Aſperſion and Slander that envious Reaſon hath caſt upon it; I being a Member of that Body, and knowing thoſe Principles to be Truth, having lived in the Knowledg and Practice of them above this Thirty Years.*

Now in that Providence ſhould bring thee in, to ſee this my Anſwer, and ſhalt find ſome things very ſtrange to thy Underſtanding: And tho, perhaps, thou canſt not apprehend it at firſt View for Truth, yet if thou canſt preſerve thyſelf from diſpiſing it, thou doſt well to thy own Soul.

Therefore keep thyſelf from Judging, if thou wilt live in Peace, becauſe that none can judg of Spiritual Things but Spiritual Men: And know this, that the un-judging Man is eaſy, and may afterwards come to Believe, being in the time of a Commiſſion, and ſo with the Five wiſe Virgins bring Oyle in their Lamps, before the Dore be ſhut, or Death aproach. 1 Cor. 2. 15. Matt. 25. 4.

But to Contend againſt Truth held forth by a Commiſſion from Heaven, is an evident Sgn of Rejection, for it will prove a Sin againſt the Holyghoſt: *Therefore I adviſe thee but to take care of theſe Two Things; the one,* Not to break the Law; *the other,* Not to deſpiſe Propheſy, becauſe they are both Damnable: *And more People are Damned for breaking the Law than any other Sin, for the Sin againſt the Holyghoſt is not committed in every Age, but only in the time of a Commiſſion; ſo that more People have committed that Sin within this Forty four Years then hath done of Thirteen Hundred and Fifty Years before:*

before: *So that these Two things are to be shun'd, the last most especially, because there is no Sacrifise for that* Sin, *but the other is Pardonable in the time of a Commission, by having Faith in the Doctrin thereof, and living free from the Breach of the Law after, as to the Act. This is the Benefit of a true* Ministry, *but no true* Ministry, *no true* Conversion *from the Act of Sin: But the* Elect *are preserved from the Act of Sin, and kept in* innocency of Life, *at such Times, and in such Places as Truth is not known by their generated Faith, which leads them to that Threefold Precept of the Prophet* Micha. 1st. To do Justice, 2dly. To loue Mercy, *and* 3dly. To walk humbly with God: *This is the Substance of pure and undefiled Religion*: Stand fast here, and be Happy.

Matt. 12. 32. Rom. 6. ult. 1 Cor. 6. 11. Ephe. 2. 1. Jer. 23. 32. Mich. 6. 8.

So that from what thou findest here written, thou upon sight thereof must examine thy own Heart, and see how it stands in this Case; if thou canst prove thy Election by Faith in the true God, now he is made manifest, it is well for thee, and the Benifit will be thine; but if thou canst not believe it, yet if thou dispisest it not, thou art not against us, nor against thy own Soul, neither are we against thee, be of what Religion or Opinion thou wilt; but shall leave thee as the Two Seeds shall find thee at the last Day.

And so wishing well to all sober Men, but more especially, to such as are not offended with these plain Truths touching the Lord Jesus Christ *being that most High and Mighty God, and Everlasting Father, so abundantly exalted through the Scriptures of Truth, as is now explained and fully declared, by the Third and Last spiritual Commission, which was to finish that sacred Mistery of God's becoming Flesh; and now it is finished, if thou canst Believe:* And he that hath Ears to hear, let him hear.

FAREWEL.

THE

Richard Smith
Curier. 1790

THE MUGGLETONIANS PRINCIPLES PREVAILING.

CHAP. I.

THe Church of God was never without oppoſition; nor Truth without Hatred; for in that there are two Seeds, there muſt be a War entroduced, becauſe the Seeds are in oppoſition to each other, being from two ſeveral Roots, Faith and Reaſon, Light and Darkneſs, God and Devil; ſo that the Seed of the Woman and the Seed of the Serpent will hould continually Enmity.

Now you that have Accuſed the *Muggletonians Principles* for *Impiouſe*, and *Miſchevious*, let us come to the *Tryal* of it, with you and of you, and ſee how you durſt be ſo bold, as to make ſo falſe a Repreſentation of the *Muggletonians Principles*; that you ſhould Intitle your *Diabolical Pamphlet* by the name of a *True Repreſentation* of the *Abſurd* and *Miſchevious Principles*, of the *Sect* called *Muggletonians*.

If you the *Writer* thereof, had caſt them Aſperſions upon our Perſons, and not upon our Principles, we would have borne it with ſilence, but in that you

have judged our Faith to be Blaſphemous and Miſchevious, which we have received from the Bounty and Love of God; therefore in diſpiſing and condemning it, you diſpiſe and condemn our God; ſo in this Caſe we muſt reſiſt you, and ſtand forth for the defence of our Faith.

And altho it ſhould be where Satans Seat is, yet we will not let go our Inheritance, for our Inheritance lies in the Belief of our Principles, wherein we have the Charter of Heaven ſealed to us; therefore we will not only vindicate thoſe our Principles, which you ſo wickedly Repreſent, but will alſo, through Grace, ſeal to them with our Blood, if your Law can do it, and we be called thereunto.

For we are able to maintain thoſe Principles for Truth; therefore let us now come to the Tryal of Truth, and let us ſet our Principles each againſt the other; and them, whoſe Faith and Wiſdom is greateſt, let them hold the other under in Bondage for ever.

Sir, You are come forth to Curſe a quiet and ſtill People, who meddle not with your Affairs, nor Magiſtrates Affairs: We lift not up our Hand, nor make uſe of a Sword of Steel to ſlay any Man: We defraud no Man, we wrong no Man; neither are we for thruſting you out of your Earthly Poſſeſſions; no, not out of your Pulpits or Pariſh-Livings; we will have none of them: But on the contrary, we are Obedient unto all the Civil Laws of the Land, and give to every Man the Reſpect due unto him.

All therefore that we deſire of you is, That we may paſs peacibly through your Country towards our Inheritance; but you are not willing that we ſhould, no more than *Edom* was with *Iſſrael*; but have preſumed to ſtop our Courſe, by judging and condem-

Numb. 20.

ing

ing our Faith: Now if our Faith be true, as we know it is, then you have given Judgment againſt your ſelf; you were not aware of that Caution of our Saviours Saying, *Judg not, and thou ſhalt not be Judged*; Now in that we know that our Faith is of God, and is Truth, therefore is it of Power to reign over that which judgeth it. Matt. 7. 1.

But if we might come to Reaſon together, then I would demand of you, wherefore you did ſend our your judging Pamphlet againſt us, and would not ſubſcribe your Name to it? Were you afraid of holding Tryal with us, for fear you ſhould be worſted by us, as others have been heretofore; and ſo were for working Miſchief privately, and yet ly *in Cognito*, thinking, belike, that Faiths Power could not find you out, to give you an Anſwer; otherwiſe how could you find a Name to your Book, and a Name to the People you wrote againſt, but have found never a Name for your ſelf, but have left it to us to find a Name for you, which according to holy Writ is *Elimas* a Corrupter, a ſworn Enemy to Truth, and the Accuſer of the Brethren; being of a worthy Deſcent, Succeſſor to *Simon Magus*; being newly crept out of the Colledg of Prieſts, which came out of the Mouth of the Falſe Prophet; ſuch a one as *Amaziah* the Prieſt of *Beth-el*, who could not abide a poor Prophet, a Herds-Man, that he ſhould once ſpeak near the King's Chappel, becauſe it was the King's Court, in which Learned *Amaziah* was the Doctor and Chaplain. Acts 13. 10. Rev. 16. 13. Amos 7. 12.

Thus have you delt with theſe Prophets of the Lord; and for fear that this poor Prophets Doctrin (which you, like *Amaziah*, call Miſchevious) ſhould take any Ephect amongſt the People: From hence you have ſecretly ſpred this your Pamphlet unto

your Brethren, the Prieſts, Hands, all the Nation over; and have endeavoured to make our Principles as Contemptable and Odious as poſſibly you could, in order to make them ſeem the more Rediculous; and this your Book muſt be as a Pattern for them to frame their Arguments by; and thoſe their Arguments muſt be as Bulworks of Defence to them, and as Bullets ſhot againſt us.

Eſther. 3. 8. *Sir,* You have acted in the very ſame way as *Haman* did againſt *Iſrael,* ſaying in this manner to the King, *There is a certain malitious and miſchevious People ſcattered abroad amongſt the* People *in all places, and their Laws are differing from all* People; *neither keep they the King's* [Church-Laws] *therefore it is not for the King's profit to ſuffer them; let them be deſtroyed; for their* Principles *are miſchevious.*

Now I being a Member of this diſpiſed People, ſeeing your Spite and Malice againſt us (who have broke no Law) am from hence moved to return an Anſwer, and this my Reply ſhall not ſpare you, altho I am given to underſtand, That you are a Doctor of the National Church, for God and Faith is no reſpecter of Perſons in ſuch a Caſe; Therefore this my Reply ſhall perſue you until it overtake you; and when it hath overtaken you, it ſhall faſten a Witneſs in your Conſcience, that you have been a Fighter againſt God, his Prophets and People, and againſt the Sacred Scriptures; and a falſe Repreſenter of the *Muggletonian's* Principles, and I ſhall not be long in proving the ſame: For,

In the Preface of your Book you ſay, That *John Reeve* was, by Profeſſion, a Baker; which Saying of yours is utterly Falſe: So here you haue forfited your Title-Page, which inſtead of a true Repreſentation is a falſe one.

But

But you bring him in as a Baker, to make him the more Contemptible with the Learned; but if he had, would that have made him more uncapable of being God's laſt Meſſenger, I tro not, no more than it did *Amos*, who was but a Herds-Man as aforeſaid.

For this is evident, that the Saints have found in all Ages, that the Learned have ever ſtood up as an Enemy and Judg of ſpiritual Truth; as will more appear in the ſequel of my Diſcourſe: But to proceed to

The Accuſation againſt us.

In your Preface you call us, *poor deluded Souls, and by the Name of a contemptible and pernicious Sect*; and blaſphemiouſly affirm, *that it is made up of* Impiety, Nonſence, *and* Abſurdities; *and that we have not ſo much as the Shadow of Reaſon to ſupport us: From hence*, ſay you, *we will not ſubmit to the Tryal of it, being uncapable of Argument, and that you wrote not that your Treatiſe for our Sakes, that have not Reaſon and Argument* (as you ſay) *to anſwer you; but for the Sakes and Satisfaction of the World, and of the Learned, who are capable* (ſay you) *to hear Reaſon and Argument.*

CHAP. II.

ANSWER.

AS to them Judging and Condemning Cenſures againſt us, ſhall be anſwered *Chap.* 15. And as to your Reaſon and Argument, you ſo much boſt of, I am willing to allow it its Prerogative, and give

Deut. 1. 13. Acts 26. 3. & 18. 14, 15. give it its due of having Government as to all Terrestial Affairs.

But wherefore should it enter upon God's Prerogative, so as to take upon it to judg divine Things Luke 20. 14. that are Eternal, by its unclean serpentine Reason.

Matt. 11. 25. But to such as are learned in Faith's School doth know, that he that doth Minister spiritual Things, is to lay Reason and Argument by, as to the finding out of any heavenly Secrets by the most persingst Reason that is.

James 3. 15. For Reason is not Heaven-born, and so is but Natural; and it is the natural or moral Law that enlightens it; but Faith being of another Nature, which is Spiritual, and so the Law of Faith serves to quick- Psal. 19. 7. John 1. 4. en and enlighten Faith; and when it is enlightened, then she Rules as Mistress over Reason.

Therefore, though the Kingdoms of this World lys in Reason, yet the Kingdom of Christ lys in Faith, John 18. 36. Luke 17. 21. which ever appears simple, and yet it is this poor de- 2 Cor. 1. 12. spised Seed that receives the Gospel; its the Simple Luke 1. 53. & 6. 25 and the Foolish that catch Heaven: The Poor are filled with the Substance of spiritual Truth, when as the Rich in Reason, Notion, and Argument, are sent empty away.

Therefore away with your Arguments where Faith Matt. 4. 18. Amos 1. 1. Acts 18. 3. Coll. 2. 8. is sought, there the *Fisher*, the *Herds-man*, the *Tent-maker*; Ai, and he that you call the *Baker*, rather than the *Philosopher*, are to be trusted.

Do you teach the World by your Reason and Argument, as you say; this manifests that you and your Brethren are the Worlds Ministers, and the World hears you; and hence it is that you appeal to 1 John 4. 5. John 7. 7. the World, for the World will Love its own.

Here

Here now you appear to be a right Legoliſt, in imitation of the *Levits* of old; for that Prieſthood was to teach Reaſon, the Moral Law for its reaſonable Service, that it ſhould not *Murder*, *Commit Adultery*, *Steal*, or *bare falſe Witneſs*, which Reaſon is ſubject to do. Deut. 27. Judg: 17. 10, 11, 12, 13.

But all the Prophets ſpiritual Declarations belonged to the Elect Seed of Faith, and was ſpoken into that innocent Nature that cannot do Evil, and that in order to a further degree of Knowledg, Love and Obedience. Pſal. 119. 100.

Wherefore then, if by your Teaching you can keep your Diſciples in Sobriety and the Bounds of Reaſon, this is a Virtue, and brings with it the Temporal Bleſſing promiſed that Seed; but if ſo it be, that your Reaſon will ſeek Lordſhip, and would be a Judg and Controwler of Faith, it is nothing leſs than a Devil, and will be damn'd to Eternity. Deut. 28. 2, 3, 4, 5, 6. John 19. 7. Mat. 18. 6.

And herein appears your Blindneſs, notwithſtanding your earthly Wiſdom, becauſe by it you cannot diſtinguiſh betwixt the Two Seeds of Faith and Reaſon, or the Law and the Goſpel. But to proceed, and come to the Matter in Queſtion. Ezek. 34. 17. Matt. 25. 33. 1 John 1. 17.

Would you Prieſts have us be tryed by your Arguments? Then you are like to have the Cauſe, if you muſt be your own Judges, like the *Jews* by our Saviour, his Prophets and Apoſtles.

But this we preſume to tell you, that your Reaſon, being but Natural, therefore it cannot try ſpiritual Truth, but our Faith can try your Arguments, and it can take up Reaſon as a Servant, to argue with you in the Balance of your own Reaſon, the Angels Nature fallen; nevertheleſs we can no more agree than the Prophet *Jeremiah* and thoſe National falſe Prieſts did in the like Diſpute. 1 Cor. 2. 13. 1 John 4. 1. Rom. 2 2. Acts 17. 2. & 24, 25.

Be-

Becauſe Faith, when it takes up Reaſon, it takes it up, not to expound and open the Sence of Scripture Sayings, but as a Servant, to Illuſtrate that Revealed Word by Argument, for the further Confounding of that unclean domineering Reaſon that doth oppoſe its ſpiritual Sence.

But on the contrary, when learned Reaſon takes up Words of Faith, it expounds it by the Imagination of Reaſon, in reſpect its Reaſon is Lord in its Soul, and ſo turns Truth into a Ly; and the Elogancy of its Speech muſt form the Subſtance of the Matter, and then War is proclaimed againſt the Truth, and ſo Truth muſt be trod under Foot.

Rom. 1. 25. Revel. 3. 9. 1 Cor. 1. 20. Revel. 11. 2.

Thus did the falſe Prieſts deal by *Jeremiah*, *Come*, ſay they, *let us deviſe Deviſes againſt him, and let us deſtroy the Tree with its Fruit, and let us cut him off that his Name may be no more Remembred:* That is, let us deſtroy his Perſon, which is the Tree; and let us deſtroy its Fruit, that is, his Doctrin or Declarations, for he is ~~in~~ bringing in another Prieſthood, therefore Report and we will Report; let us frame our Arguments againſt him, for he ſaith, *That they that handle the Law know not God*, when as it is written, *That the Law ſhall not periſh from the Prieſts, nor Counſel from the Wiſe.*

Jer. 11. 19. Jer. 18 18. & 20. 10. &. 2. 8. Mal. 2. 7.

Miſrepreſenting Doctor, are not your Arguments anſwerable to theirs, even to a Hair: Therefore as true Wiſdom was departed from them, ſo it is now from you, and from all thoſe National pretended Goſpel-Miniſters, tho you boſt as they did; yet have you nothing but an empty Title, not ſo much as a grain of ſpiritual Senſe appeareth; but as it was their Blindneſs, ſo it is yours, who underſtand not, that the ſpiritual Law of Faith will never depart from that

ſpiritual

Spiritual Prieſt, the true Chriſtrian, but his Lips ſhall ever preſerve true Knowledg: And this Prieſthood will never terminate, but will be with them to the end of the World. Ezek. 7. 26, 1 Pet.

For after Faith is enlightened by a Commiſſion from Heaven, then it needs no other Teacher, but that Unction which it hath received; for the Spritit of Faith is Chriſt's Vicar. 1 John 2 27.

But your outward viſible Worſhips that are taken up from former Commiſſions, they are ended, and the ſpirit of God is gone out of them; but this will bring a Box upon my Cheeks, by you Non-Commiſſionated Miniſter, as your Predeceſſor did to *Micaiah* the Prophet, with a, *Which way went the ſpirit of God from me to thee.* 1 Kings 22. 24.

But as the Law of Faith, which we have known and received, will never depart from us, ſo we need not to your aſſumed counterfit Prieſthood, but live by our own generated Faith now awakened, or eluminated, by the Doctrin of this Commiſſion of the ſpirit; for we have no new Faith given, but the old awakened, as aforeſaid; for Faith was but once given, and every Commiſſionated Prophet, Meſſenger, or Miniſter of God, Ads a further Light and Knowledg to it. Iſa. 59. 21. Heb. 10. 38. Epheſ. 5. 14. 2 Pet. 3. 18.

So that now, through Grace, we have attained to a more principal Degree of Knowledg of the true God, and the right Devil, than others had before us; ſo that from hence, we are not wanting in Wiſdom to anſwer your ſtrongeſt Arguments your Reaſon can deviſe, Iſa. 41. 21.

Therefore muſter up your Army, raiſe all your Forſes, from all parts, and from all your Prieſts that you have diſtributed your Books to; yet ſhall you never be able to diſprove by your Subtilty, quell by your Power, or ſubdue by your Force, the *Muggletonian*'s Principles, becauſe Salvation, and nothing leſs is their aſſured Walls and Bulworks. Iſa. 26 1.

But to your following Arguments, I apply myself to Answer by truth of Scripture.

The Accusation against us.

In Page the First, you make your Book to consist of Two *Queries. First,* Whether *John Reeve,* and *Lodowick Muggleton,* are sent of God. *Secondly,* Whether they are the Witnesses spoken of in the 11*th.* of the *Revelations.*

To your *First Querie*; You have largely repeated several of their Saings, which you say, they pretend to be true Characters, and Evidences of their Commission. Now, after your Ramble in Page the 4*th.* your First Evidence is, That *John Reeve* saith, *That God spake to him Three Mornings together:* And say you, *Muggleton* saith, *That it is God's speaking plain Words, to the hearing of the outward Ear, as well as the inward Soul, that doth make a Man a Commissioner.*

This Evidence, say you, *is of no value*; *because,* say you, *I cannot tell, whether it be a true Voice, or an imaginary lying Voice, such a one as* John Reeve *said was in* John Robins: *It is,* say you, *but their say so.* And then you conclude saing; *For let their Voice be never so true, if it be alone, and without the visible Evidence of working Miracles, it is of no value: As also,* you say, *it must be proved by Scripture*; without which you make it of no value, *&c.*

CHAP.

CHAP. III.

ANSWER.

1. THis your way is to overthrow all Propheſy: You will tie God to worke Miracles, or you will not belive him: Either God muſt do as you will have him, or he muſt not be God. Numb. 11. 29. 2 Pet. 1. 19. 1 Theſ. 5. 20.

It is no wonder that you cannot diſtinguiſh between a true Voice and a falſe; becauſe God never choſe you by Voice, nor never will. But how ſhould you believe a vocal Voice, when as your God has never a Tongue: You have made it here plainly appear, that you are of the ſame Spirit of thoſe murthering *Jews* who bid Chriſt, *come down from the Croſs and they would belive in him.* True Doctrin, without Miracles, is to you moſt deteſtable. Matt. 27. 42.

2. Again, was not all true Prophets choſen by voice of Words; nevertheleſs the Seed of the Serpent could never believe them, neither could the Prieſts or Rulers ever abide them; and there was few of them but what was either Perſecuted or put to Death, by the Magiſtrates and their National Prieſts: There was 450. falſe Prophets, muſtred up againſt Too or Three true Prophets, as *Elijah* and *Micaiah*; and one of them muſt ſtrike *Micaiah* one the Cheek; as aforeſaid, and this Prieſt and *Ahab*'s Son flung him down to bracke his Neck. Iſa. 6. 8. & 54. 1. Jer. 15. 10. 1 Kings 18. 22.

But *Elijah*, the Repreſentor of God's Perſon, by Word of Power ſlew them all, as a Tipe of the Deſtruction of all falſe Prophets, and falſe Prieſts, at the end of the World: Such a Miracle you want. Zeph. 1. 4.

When *Iſaiah* Propheſied of his God's becoming Fleſh, not one would believe him, neither Prieſt nor People: Iſaiah 53 1.

Therefore, said he, *Lord, who hath believed our Re-*
1 Kings 19. *port*; and *Elijah* said, *That all were gon after* Baall. Nor regarded Truth, for that was ever hated; *I hate him*, said
1 Kings 22 8. *Ahab, for he never said Good of me, but Evil*; It's now as it was then, unless we could bring Fire from Heaven, as *Elijah* did, there can be no Belief; and it must be to destroy them; it might Convince them, but it would ne-
Psal. 78. 32. ver Convert them.

If Miracales were wrought now, what would it avail to this bloody unbeliveing World; they would but say as
Matt. 12. 24. the *Jews* said of Christ, *That they were don by the Devil.*

But what said *Paul*, Toungues and Miracles are but for a Signe, not to them that believe, but to them that
1 Cor. 14. 22. believe not; but Prophesy serveth for them that be-
John 10. 41. lieve only: *John* the *Baptist*, a great Prophet, and yet did no Miracle.

Thus you call in question the glorious Truths of God, under pretence of *John Reeves*'s Weakness, as to outward Miracles, that you might believe, when as his Commission is all spiritual.

Now the Seed of Faith believes not, becaufe of the Miracles wrought, by the Lord or his Prophets; but in that they were of the Election, and fore-ordain'd to believe, for the saving of the Soul; and as the Christian Dove waits for a Sign within him, or from behind
Isa. 30. 21. Reason, for a Word saying, *This is the Way, walk in it*: Even so, on the contrary, the carnal Serpent, he requires a natural Sign before his Reason, that may be seen with his outward Eye, to make him believe spiritual Truths; and therefore Reason Cries, saying, *Where are your Miracles, and where is your Scripture Evidence to prove it*: Prove by Scripture.

Now if this Witness should write nothing but what is exactly set down in Scripture, then should they write

write nothing at all: But always true Prophesy hath somthing new to deliver. Jer. 31. 22.

Again, Did the Prophets and Apostles write, by Imitation, or Study, or by Inspiration only; they might allude somtimes to the Prophets Words for Convincing of Gainsayers. Matt. 15. 32. 2 Pet. 1. 21.

Furthermore, the Scriptures in themselves are Words of pure Truth, to all that spiritually differn them; and that is, such as have the Life and Power of them in their own Souls; but they that have not the inner Life and Meaning thereof, they study the outward Letter by their Reason, to find the Life and Meaning thereof, and then, this their Imagination, the Child of study, trumpits out it's own Conceptions upon it. John 6. 63. Obed. 6. 8. John 7 52.

This is the work and way of all the seven Anty Churches of *Europe*, every one of them endeavouring to prove their Ministry by the Letter of the Scripture, or by the Light within them; but never a one from the glorious Voice of the everliving God without them: And from hence, though they Judg and Condemn each other for false, whilst they are all false, yet can they agree to Fight aginst God and his true Prophets, by the Letter of the Scripture.

And you keep these Chests and Boxes of presious things, but the Jewels and Treasure is quite gon, and is a Stranger to you; you know it not, but do Despite unto it, and put your own Imaginations into the Letter, and so turn and wind it about like a Nose of Wax, and make it speak for your Honour and Riches. Oh! how profitable hath this Letter of the Scriptures been to Reprobate Preachers. 2 Pet. 2. 18. verse 4 Jude 13. 16.

Wherefore then, we who are called *Muggletonians*, in scorn do boldly affirm, That though you have got the Letter of the Scriptures, and run away with it, as a

Dogg

Dogg doth with a Bone, yet none of its ſpiritual Declarations were ever written for your Inſtruction, but for the Inſtruction of the Seed of Faith: For the Law only belongs to you, and it may make you wiſe, but not unto Salvation; that's the Property of the Goſpel to the Seed of Faith, the Seed of the Lord's own Body; for it is the Man of God that is made Wiſe unto Salvation; ſo that he muſt be a Man of God, and have Faith in thoſe Scriptures, before he can be Wiſe unto Salvation, becauſe they are given by Inſpiration of the holy Spirit, and no Man can know them but by the ſame Spirit as thoſe had that wrote them.

Rom. 15. 4. Deut. 4. 6. Jer. 9. 23. 2 Tim. 3: 15.

Theſe things conſidered, how then is it poſſible that you ſhould apply Scripture to purpoſe, when your Wiſdom is not Inſpiration, but Education; what will your Form do to you without the Power: If you have the Words of God, and not that Word which is God, what good will your Word do you.

1 Cor. 4. 20.

What Commiſſion have you to preach to the People; Chriſt tells you that you are but Thieves and Robbers climbing up to Heaven by Ordinances of your own, and your own ſtollen Doctrine; for you ſteal the Words from your Neighbour, the Seed of Faith, and then Cry, *Thus ſaith the Lord.*

John 10. 1.

What do you bring as an Offering, but what you have ſtolen from others; do you delver anything but Tranſcriptions and Hiſtorical Notions, the Repetitions of the Letter of the Scriptures. and the Sentences of the antient Fathers; there is the Line you boaſt in, ſo that you do no more, in epheƈt, but rob the Dead to cloath the Living: For have you ſo muth as openedthe Meaning of one Text of Scripture in all your blind Pamphlet; you have named the Words, and then left them to Anſwer for them ſelves, as I ſhall ſhew hereafter.

2 Cor. 10. 16.

Again,

Again, you further Object againſt their Doctrin of Infalibility, in that they ſay, *They write by an unerring Spirit*: *Now*, ſay you, *an Infalible Spirit implys the higheſt Certainty*: *But*, ſay you, *his Book is Inconſiſtant with it ſelf*; for *Muggleton* ſaith, *I am perſwaded in my ſpirit, and I do rather belive that there were Seven Hundred Thouſands, than Seven Thouſands, though the Revelation of* John *doth but expreſs it but Seven Thouſands*: *Now*, ſay you, *to be perſwaded, and to belive a Thing to be ſo, are Inconſiſtant to Infalibility; for that admits no leſs than I am ſure of it*, ſay you. Revel. 11. 13.

CHAP. IV.

ANSWER.

THE Prophets did both of them write, by an infallible and un-erring Spirit, the Doctrine of them Six Principles, the Knowledg of which, Salvation doth depend upon; but as to ſome perticular Points that are beſides the Foundation, there is not that Neſſeſſity to be ſo poſitive. But as to the Eſſential Points of Faith, they were written by an un-erring Spirit, and are infallibly True; and againſt Men and Angels they affirm it, and we as truly believe it, to the great Peace and Satisfaction of our Minds: For what is it that can ſatisfy the Mind of Man but Truth, having the Seal of Life in it, as every true Miniſter of God hath. John 17 3

For every true Miniſter of God hath Power to ſet Life and Death before Men and can ſay, *Now is fulfilled ſuch and ſuch Things*: Alſo he that is ſent of God, knoweth the Things of God, and he that believeth in ſuch a One, knoweth the Things of God likewiſe. Matt. 18. 18. 1 Cor. 2. 15.

But

But how can you judge of Infalibility; that do not own your ſelf Infalible, but Falible? What is Falible but a Lye, and muſt a Lye be the Judge of Truth? He that knoweth the Mind of the Lord, he may Inſtruct
1 Cor. 2. 15. from the Lord; but he that hath not the Infalible Spirit,
Verſe 16. doth from his lying Spirit preſcribe Rules to God, and would be God's Counſellor.

Now muſt ſuch ignorant, carnal, fleſhly Men as theſe Judge Infalibility, that have, nor own no other Spirit but what is Falible: But to come to the Point and Charge againſt *Lodowick Muggleton.*

For although the Prophets and Apoſtles were Infalible, as to all eſſential points of Faith; yet as to other things that were circumſtantial, and not ſo eſſential, in ſuch things Prophets and Apoſtles may differ about them in their Experience and Judgment.

Gal. 2. 11. Thus *Paul* withſtood *Peter*, and Reproved him; and though *Paul* there gainſaid *Peter*, yet in ſome other things *Paul* himſelf was not poſitive: As for Inſtance, *Paul*
1 Cor. 7. 6. treating on Marriage, he ſpeaks as the Prophet *Muggleton* doth here, and tells the Believers, *That it was his Judment, That it were better for them not to Marry*: And fur-
Vrſe 39. 40. ther adds *That he* [thinks,] *That this his Judment is right, and that it was from the Spirit of God.*

Now, I preſume, (by what you have ſaid of theſe) that had you been living then, and had heard of *Paul*'s talking of having the Infalible Spirit of God, you would preſently have judged him a falſe Apoſtle, notwithſtanding the Miracles he had done; and that he had contradicted himſelf; and that his [*thinking*] was inconſiſtant to his Infalibility, and ſo was not to be Believed.

Again, if you had heard that *Paul* Circumciſed *Timo-*
Acts 16. 3. *thy*, and yet nevertheleſs told the *Galatians, That if they*
Gal. 5. 2. *were Circumciſed they could not be Saved.* I ſay, had you been

been in those Days, Would not you have said, *That* Paul *had Contradicted himself, and the Scriptures both?* and would not you also have judged the Four Evangelists to have Contradicted one another in several places; for as you Judg and Condemn these, so you would have Judged them, for these were sent by Jesus Christ, and *Paul* was sent by no other God. Matt. 28. 2. Luke 24. 2.

Again, in *Page 9.* you quote *John Reeve*, saying, that he saith, *That he is Indued with a divine Gift, to write a Volom as large as the Bible; and as pure a Language as that is, without looking into any Book, or having any real Contradiction in it.* Upou these Words you make the Reflection following.

Your Accusation runs thus, saying.

That if the purity of the Language be a Sign of Truth. *Then,* say you, *I am sure it is far from being either True or Infallible. For,* said you, *they do not write true* English, *nor good Sence*; as likewise, *it often fails in the propriety of Words, in Concord; and Connexion; being without Method, Purity, or Elogancy,* &c.

CHAP. V.

ANSWER.

SIR, in Anſwer to this, The truly Wiſe do know, that God's Meſſengers never regard fineneſs of Speech, but ſoundneſs of Matter: Not ſo much the Original of Words as the Original of Things, even ſuch as they, are moved too by the Holy Ghoſt; and not ſuch Language as you are moved too by your Educated Spirit of Reaſon; which is the Angels nature Fallen: But in that, you have no where contradicted our Principle, which ſhews what the Perſon and Nature of Angels are; therefore there is no Occaſion given here to Diſpute it; but to Return to the matter aforeſaid.

Spiritual Truth, or Goſpel Life, was ever plain, and was never delivered with new quined or high-
1 Cor. 2. 1. flown Words of Man's Wiſdom. This made an old learned Philoſophical Biſhop Judge ſo hard by the *Revelation* by *John*, not thinking it *John's*, becauſe of
Dionyſius. the Rudeneſs of the ſtile: *For*, ſaid he, *I ſee his Greek not exactly uttered, the Dialect and Phraſe not obſerved: I find him*, ſaid this Biſhop, *uſing barbarous Phraſes.*

And *Paul* was called *a clouter of Skins*, *a Cobler* by the Philoſophers, and *a Man of no Breeding:* And he acknowledged himſelf but rude in Speech, though not in true Wiſdom; but he had taken ſome Learning up at the Foot of *Gamalial*, but he laid it down there again, as ſoon as the Spirit of Faith became his Teacher: All his Wiſdom that he now valued, was the Knowledge of Chriſt Crucified, and Riſen again;

again; which his former Wisdom could not know, but on the contrary, was the Persecutor of him. Acts 22. 3.

Again, Spiritual Truth, or Faith, was ever brought in Naked and Simple, and in poor Array: But Falshood doth ever indeavor to Attire herself in all her Bravery. *These Rascals*, said the *Pharises, are Accursed, they know not the Law: But* said *Paul, That Learning of theirs will come to nought* 1 Cor. 12. 8.

But as for Truth, That guides to Heaven; it needs no Glos's to make it seem better then it is, for it hath Light enough in it self, to shew it the way to Heaven. John 1. 4.

The Scriptures were written in as homely a stile as *Reeve*'s and *Muggleton's* were; only wise Men in Reason, have put them into a better Form, and now boast of their litteral Accuteness, whilst they are out of all spiritual Power; and it must be so, for he that hath learned nothing of Truth, must Teach by an Eloquent Tongue of empty Words only. 1 Cor. 13. 1.

For Sophisters, who want substance of Truth, must use their Sophistry, to corrupt Truth, and adulterate the true Sence, and then cover their own Errors with Paint.

And thus have you done. in this Libel of yours; for in Page 18. you affirm, That *John Reeve* doth say, (pretending to quote his Words) *That the Substances of Earth and Water were from all Elements:* When as *John Reeve*'s Words were in that place, *That the Substance of Earth and Water was from all Eternity.*

Thus you turn their good Sence into Nonsence, and so bely them; for by this your way of clowding their Words you would darken the Sence, and make them appear the more Rediculous; and to prevent a further Dispute in that Subject, *of the Substance of Earth*

and Water being made of nothing, which you were not able to maintain; and though you say, *you would confute that Principle*, yet passed it by, and would say no more of it: And so you let it drop.

Now, as to your Elogancy of Speech; your Tongues and Languages you boast so much of (and you have need of it to paint your Errors, as afore-
Revel. 18 31. said) we will leave this all to you *Babal* Builders, as acquired by your Study and Learning; it being your Trade, which teacheth your Reason to play upon the Letter of the Scripture as upon a Harp, being very mellodious to the outward Ear: And by these means you (*Arts-Masters*) grow Rich and Honourable, according to your skilful Merchandising of the
Revel. 18. 7. Letter of the Scripture, and Antient Fathers and Philosophers: These must all be made to agree together, for the Scripture must either make good Philosophy, or else Philosophy must be brought to make good the Scripture; and in your wise handling of this, you grow Rich; some *Hundreds*, some *Thousands* a Year, equalling the great Men of the Earth; and as to others of your Brethren, though they be more inferior, yet must they be called Masters, although they be but Servants; yet will they be well paid, *for no Penny, no Paternoster.*

So having found you all in the way of *Balam*, to Bless and Curse for Mony, which is your Souls chief Delight, there I leave you to go on in your Trade, and receive your Wages of Men here, and of God
Matt. 23. 7. hereafter, whom you pretend to serve; then will
Mica. 3. 11. you have a full Reward.
John 10. 13.
Jude 11.

A further Accusation against this Witness you
Phil. 3. 19. have, for affirming *the Power of Sealing Men up unto*
Matt. 6. 5. & 7. 23. *Eternal Life and Death, as they Receive or Dispise their*

their Doctrin: This you deny, that any Man ever had this Power: Saying, *That it is quite contrary to the Scripture, and the Temper of the Gospel, which is Love*; and then bid us prove it by Scripture.

CHAP. VI.

ANSWER.

IT is confessed by us, that the Temper of the Gospel is *Love*; but then that Gospel and Eternal Love is but to the Seed of the Lords own Body, and it must needs be so, because that Grace is written in Faiths Nature; and though that Seed did fall in *Adam*, yet the Gospel came to seek and to save that which was lost and fell in *Adam*; for the *Serpent*'s Seed never fell in *Adam*, nor never knew themselves lost. So the Gospel belongs not to them, but according to their Obedience to their own Law, so they have the Blessing of the Law, *That the Rain may Rain, and the Sun may Shine, and the Earth bring forth her Increase, with long Life and Health*: And thus *Christ*, which is the Gospel, shewed his Love to that Seed, when he wept over *Jerusalem:* Now as he was Man, he wept to see what temporal Judgments they would bring upon themselves.

Titus 2. 11. Ephes. 1. 3. John 10. 27. Mark 2. 17. Matt. 5. 45. Luke 6. 6. & 14. 14.

But then, on the other hand, as he was God, he rejoiced at their eternal Destruction; for upon their despising those Declarations of his, he thereupon pronounces upon them eternal Wrath; calling such *Divels, Serpents, and a Generation of Vipers, and that they*

Matt 23. 33. John 6. 7 Matt 3. 7. & 13. 11. & 12. 34. John 12 40.

they ſhould not eſcape the Damnation of Hell: And *John* the Baptiſt pronounced the like Sentence; and all the Apoſtles had the like Power after they had received their Commiſſion.

matt. 5 44. As for that Saying of *Chriſt*'s to them, *To Bleſs, and Curs not*; that was but when they were but private Believers; as alſo, it taught that Clemency, as *not to reſiſt temporal Injuries*: But when they had received matt. 16. 19. the Holy Ghoſt, then was *the Keys of Heaven and* Luke 10. 16. *Hell Committed to their Charge*; and they had Power by them, *to Bind and to Looſe, to Remit and to Retain* Luke 20. 23. *Sin*. What was that but Bleſſing and Curſing? For Pſal. 24. 7. the Bleſſing of a Commiſſionated Prophet or Apoſtle, it opens the Gate of Heaven; that is, it opens the Heart in Love, to that God that ſent ſuch a Meſſage *of glad Tidings of Salvation*: So on the Contrary, the Curſe of a Prophet, it opens the Gate of Hell; That Acts 7. 54. is, it opens the Heart in Envy, Malice, and Revenge; and whoſe Heart that ſpiritual Key doth open no Man can ſhut; and whoſe Heart they ſhut no Man can open.

Therefore it was that *Paul* ſaid, *That they were the* 1 Cor. 6. 2. *Saver of Life unto Life, unto thoſe that believed them,* Heb. 10. 29. *and the Saver of Death unto Death unto thoſe that de-* Theſſ. 5. 20. *ſpiſed them*. Again, *Paul* and the reſt of the Apoſtles, did declare, *That whoever denyed the Faith of Jeſus, or deſpiſed Propheſie, or turned Apoſtate, that* 1 John 3. 8. *there could be no Sacrifiſe for ſuch Sins, neither were* & 5. 16. 2 Cor. 2. 16. *ſuch to be Prayed for*; but upon the contrary, *to be ſealed up unto eternal Death.*

All the Spiritual Declarations of the Prophets reach to the eternal State of Man, for they pointing at *their God's becoming Fleſh*, and that, *upon his Death and Reſurrection the eternal State of the Two Seeds of* Faith

Faith *and* Reason *takes being*; for the Resurrection of *Christ* gains Power to raise the Dead, and give each Seed his Reward.

And therefore the Gospel apropriates *David*'s Key to belong to it, which Key lyes in such and the like Sayings, *The Lord takes Pleasure in his People, he will beautifie the Meek with Salvation*; this is the Key that opens Heaven: And as follows, *Let the high Praises of God be in their Mouth, and a two-edged Sword in their Hand*; and then with the other Key and Sword, *To execute Vengance upon the Heathen, and Punishments upon the People*; *To bind their Kings with Chains, and their Nobles with Fetters of Iron*; *To execute upon them the Judgment written*: And this is the Key that opens and none can shut, and shuts and no Man can open. *This Honour*, saith *David*, *belongs to all living Saints.* For these Keys and Sword belongs to all Saints; and *David* himself, in those and the like Sayings, had flung into the Fire all that dispised his Spirit of Propheſie, *of his God's becoming Flesh*, and Sealed them up in these Words; Saying, *divide their Tongues, for I have seen Violence in the City. Cast them down in thy Anger, Consume them in Wrath, let not them come into thy Righteousness, blot them out of the Book of Life, and let them not be written with the Righteous*; *Let burning Coals fall upon them*; *let them be cast into the Fire.*

Psal. 149. 4.
Psal. 149. 9.
Isa 54. 17. & 57. 4.
Psal. 55. 9.
Psal. 59. 13.
Psal. 140. 10.

The Prophet *Jeremiah* likewise, meeting with the Seed of the Serpent, opposing his spiritual Declarations, concerning *God's becoming Flesh*, and his Sufferings by that Seed, Seals them up to Death Eternal; for they were for devising Devises against that Doctrine of his; therefore he powereth forth these Imprecasions against them; saing, *O Lord, forgive not their Iniquity, neither blot out their Sin from thy Sight*, &c.

Jer. 18. 23. & 29. 22.

&c. And then changing his Words, he ſpeaks in the Perſon of God ſaying, *They are all unto me as* Sodom. So that we ſee that the Prophit's Curſe is God's Curſe: And further ſaith he, *The Saints ſhall call them Reprobate Silver.*

Jer. 23. 14.

Jer. 6. 30.

This is Goſpel Power; the Lawes Curſe penetrates down into the Grave, the firſt Death; but the Goſpels Power and Curſe raiſes it again from the firſt Death into a ſecond and eternal Death; being a living Death, and dying Life.

Ez k. 32. 24 26. 27 29.

And thus we ſee, that every true Miniſter hath Power to ſet Life and Death before Men: And that Miniſtry that hath not that Power, is no true Miniſtry. Now, what a blind Guide is this, that connot ſee theſe plain Scriptures; but cries out, *Prove this by Scripture.* Woe be to all ſuch as are led by theſe blind Guides! Oh, that all the Elect were but delivered from their Captivity and Bondage under their Formalities, and might come to hear of Truth; that their Joy and Peace might abound, being the Seale of eternal Life.

Mark 16. 16. John 3. 18.

But it is a wonderful thing, that ſuch Preachers as thoſe, who cannot Believe that any Prophet hath Power as aforeſaid, and yet they themſelves ſhall take upon them to Judge Mans Faith, and Condemn him for it. ſo is it not a wicked thing to deny the Prophets and Apoſtles Power of the Keys of Heaven and Hell, and yet preſume to do that thing themſelves, whilſt they acknowledg themſelves but falible Men: Doth not this Make you juſtly damned in your ſelves? But it is no wondring at it, for what ſaith the Scripture, *He hath blinded their Eyes, they Stumble at Noon-Day:* They have all the Spirit of Slumber.

John 12. 40.

And now I ſhall return to Anſwer this Miſrepreſentor's falſe Reflections upon our main Principles; yea, ſuch

ſuch as the very Scriptures ſtands upon, and on which eternal Life wholy depends.

In Page the 18*th.* you bring in *John Reeve* ſciteing him thus; Saying, *God is not a Spirit, but hath a Body:* Your Reflections are thus.

The Accuſation.

The Scripture makes a Body and a Spirit Tow oppoſite things, ſo that a *Body is not a Spirit, nor a Spirit a Body* Eccles. 12. 7. *A Spirit hath not Fleſh and Bone,* Luke. 24. 37. The Scripture calls God *a Spirit,* but never *a Body*; God is not in form of a Man, but is inviſible, and no Man ever Saw him or can.

CHAP. VII.

ANSWER.

1. Your Citation is falſe; For *John Reeve's* Words are thus, *That God is not a Spirit without a Body.* By your falſe Citation, you would have your worldly Diſciples to think, That he affirms, *That God is a Body without a Spirit.* But, to come to the Point; I muſt tell you, That the Body and Soul are not Two contrary Things; and if your *Solomon,* told you ſo with one Breath, he tells you the quite contrary in another: But many times wiſe *Solomons,* do not know the meaning of their own Sayings. Eccles 3. 19. Verſe 20.

Solomon was a wiſe Man, but the Wiſdom which he craved, and that God gave him, was but natural; ſo that *Solomon's* Writings are but the Operations of his natural Reaſon, and from ſome intrigate 1 Kings 3. 12. & 10 24. & 11. 4.

Savings of his Father *David*: So they are no Scripture,
Matt. 12. 42. for he was no Prophetical Man.

2. Again, If the Body and Soul are two contrary things, (as you say) and in Opposition to each other, then was the Body and Soul of Christ at variance, with it self; and in Opposition with each other, and so two opposite Things: If so, then Christ's Body did not go to Heaven, nor never would: And belike, you do not belive that Christ's Body is in Heaven, any more than the *Quakers*; and I know not how you should believe it, because your God hath never a Body: So Christ is none of your Fatherly God if he have a Body.

Can a Spirit live and subsist without a Body; where do the Scriptures say, That God is a Spirit without a Body: Did not you learn your own Catechise, or if you did, have you forgotten? doth it not teach (saying) to your Pupils, *That God is a Spirit, Or a spiritual Substance, most Holy, Wise, Just and Infinite.*

Now if it be so, that God hath a Substance, then he must on necessity have a Body: And if he be *Holy, Wise, and Just*, he must have a Person to possess his ravishing Glory in, and yet to be of uncompounded
Exod. 15. 3. Purity. Is it not said, *That God was a Man of War*; that shews that he is in the form of a Man: Also Christ told the *Pharises*, *That there was no Man per-*
Matt. 19. 17. Josh. 5. 13. *fectly Good but one, which was God.*

3. Moreover, if your Soul can be more Wise, Just, and Holy without your Body, then turn it out of the Body, and see what Holiness and Justice it can Act
1 Cor. 6. 19. without its Body.

But the Truth of Scripture is, That God had a
Revel. 21. 23. & 1. 14 & 10. 1. Body and Person from all Eternity; a spiritual Body, brighter than the Sun, more clear than Christi-

al,

al, and that is the Reaſon why Mortality cannot be- Deut. 10. 6.
hold him as he is in his full Glory: If God was willing at any time that ſome of his Servants, the Prophets, ſhould behold him, he was compelled to vale his Glory, ſo as that their frail Nature might be in a capaſity to behold him.

And this we further affirm, That we can ſooner find in Scripture, that our God hath, and ever had, a diſtinct Body of himſelf, than you can find in Scripture a Trinity of Perſons in one Godhead; for if you find Three diſtinct Perſons, then you muſt find Three Bodies; and where then is your Spirit God become.

4. Again, is not the Scriptures clear, That the Fathers of old did ſee God, and ever beheld him in Form and Shape of a Man: Will you ſay that God aſſumed that Shape, and yet had no Shape of his own; this is to make God a Conniver. Gen. 17. 1. Exod. 24. 10. Iſa 6. 5. John 35. 9. Exod. 33. 23.

It is no wonder, as I ſaid before, that you diſpiſe *John Reeve* for ſaying that the Lord ſpake to him to the hearing of the Ear; for you do not believe that God hath any Tongue to ſpeak at all: *For*, ſay you, *a Spirit hath no Fleſh, and hath no Body*: *For*, ſay you, *Body and Spirit are Two contrary things.*

As the Scripture ſaith that God hath a Body, ſo it attributes to this Body, Hands, Eyes, Face, Noſe, Mouth, Ears, Arms, Leggs, Breaſt, Heart, Back, *&c.* And yet muſt he have never a Body, this is clearly to deny Scripture, for the Scripturian ſaith, *That God hath a Body*; but the Anteſcripturian ſaith, *That God hath neither Body, Parts, or Shape, but yet is an infinite vaſt God, filling all things, and is in all Places at one and the ſame time, and ſo can neither Aſſend nor Deſcend, Come nor Go, but is everywhere at once*; as your great *Auguſtin* ſaith. Dan. 7. 9. Revel. 10. 1. & 1. 14. John 6. 6. Pſal. 94. 9. Numb. 12. 8. Iſa. 65. 5.

This is yours and the Worlds monſtrous God: Are thoſe the Men that are ſo capable of Argument; if we ſhould be as ignorant in the Scriptures as you, it were no matter if our Tongues ſhould cleave to the Roof of our Mouths.

I wonder you are not aſhamed to pretend to Scripture; do you believe the Scripture? Certain I am, that there are many Doctors of your Church that doth not believe them at all; for inſtance hereof, there is one of your Doctors, namely Dr. *More*: This Man, in one of his Books, called his *Cabila*, doth little leſs than give the Scripture the Ly; for treating upon the Creation of Man by *Moſes*, ſaith *That the Scriptures doth not always ſpeak according to the exactneſs of Truth, but according to their Appearance in Senſe and the vulgar Opinion*; and he quotes *Chriſoſtim*, *Bernard*, and *Aquinus*, as holding the ſame things, and inſtances it as to the Creating of *Adam* and *Eve*: Saying thus, *God hath no Figure or Shape, altho* Moſes *ſaith he hath; he only permits the Ignorant and Vulgar People to Believe ſo, it being his Prudence and Policy ſo to do.*

Now is not this Odious, for what Prudence is it to Flatter, Diſſemble, and Deceive the People; for muſt Gods Prophets be but like Polititians of State, pretending one thing, and acting another.

Again, this Man brings in *Moſes* ſpeaking thus; *God took of the Duſt of the Ground, wrought it with his Hands into ſuch a temper that it was fit to make the Body of a Man; which when framed, then comes near to it with his Mouth, and breathed into his Noſtrils the Breath of Life.*

And when God had made a Woman of one of Adam's *Ribs, he takes her by the Hand, and brought her to* Adam;
Gen. 2 7. 21. *ſo when* Adam *was awaked, he found his Dream to be true,*

true, for he dream'd that God took a Woman out of him, for God ſtood by him with a Woman in his Hand.

Now it is true, ſays this Doctor, *Moſes* ſpakes in this manner to ſatisfy the rude Multitude, who was ever ready to think that God was in Forme and Shape as they were; and thus *Moſes* complyed with their Humour, and permited them to belive ſo; *yet*, ſaith he, *it is a Contradiction to the Idia of God, to have Figure and Shape.*

Now what ſay you to this, is not this giving *Moſes* the Lie? *Moſes*, you ſee, would permit People to believe, That God was in the Form of a Man: Now why will not you permit us to believe ſo? *Moſes* did not count this Doctrine a miſchievous Principle, as you do; but you, with this Man, ſet your ſelves againſt *Moſes*, and againſt the Scriptures; they are counted no other than a Lie with you: Now it is clear by this, that many of you Doctors are ſtark blind Athiſts.

your Proteſtant Church is now grown as blind with Age, almoſt as your Fathers the Papiſts, and as Atheiſtical as one of the Popes, who ſaid, *That that Fable of Jeſus Chriſt had brought their Church great Riches*: And one of that Church ſaid to me, *that the Scriptures were but balderdaſh Stuff.*

Now as to that ſaying of Chriſt's to his Diſciples, *That a Spirit had not Fleſh and Bone as he had*; it was only to inform them that there was no ſuch Spirit as the World imagined, that could be ſeen, that had no Body; for Eyes of Fleſh muſt have a Subſtance for its Object: Therefore ſaid Chriſt, *handle me and ſee, for I have a Body, a Subſtance of very Fleſh and Bone*; and they felt, and believed him to be their Lord and God. John 20. 27.

For

For Chriſt, from hence, would have them for ever after to know that all Spirits, whither of God, Men, or Angels, are always inviſible; for it is the Body that is viſible, for the Soul that is in it is always inviſible, which Spirit comprehends all viſible things, yet cannot Live, Act, or Operate without its Body. And ſo much for that Principle.

Again, Page *19th.* you Repreſentor object againſt that moſt divine and miſterious Principle of God the Fathers becoming Fleſh; and call this *a Doctrine quite contrary to Scripture,* and produce thoſe Scriptures for Proof againſt us; namely, *that God ſent his Son made of a Woman, And the Word was made Fleſh; but,* ſay you, *there is not one Word, That the Father was made Fleſh.*

CHAP. VIII.

ANSWER.

IT is confeſſed by us, that the Scripture ſaith, *That God ſent his Son,* as alſo, *that Chriſt came of himſelf, and that he laid down his Life of himſelf.* Now if he laid down his Life of himſelf, then where was the Father but in himſelf; for it was his divine Spirit that was the Father, by which he could lay down his Life by that ſelf, and by that ſelf could take it up again: For God tranſmuteing his ſpiritual Body into Fleſh ſo gained the Godhead and humane Nature together, and ſo hath a Twofold Self Humane and Divine.

Gal. 4. 4. John 5. 26. & 10. 18. Eph. 5. 2. Heb. 1. 3.

Therefore, when he ſaith, *he hath Power of himſelf to lay down his Life,* then he ſpeaks as in Referance to his

Titus 2. 14.

his God-head; and when he saith, *That he can of himself do nothing*, and the like, then he speaks as in relation to his Manhood: God then hideing himself in that Manhood. Isa. 45. 15, 21, 22, 23. *Compared.*

Again, if it be granted, That Christ is God and Man, then it must be acknowledged, That where Christ is, there the Father is; and Christ affirms it himself, saying, *That he that had him, had the Father, and he that had seen him, had seen the Father.* John 14. 7. 9. Col. 1. 4. 1 Per. 2. 24.

Now from all this, doth it not plainly appear, That he was the Father himself, as well as the Son: And *John* saith, *That in the Beginning was the Word, and the Word was with God*: And this Word was God; and that God, or Word became Flesh: Then surely that one God was Father as well as Son; unless you can prove there were Two Gods, or with the *Arians*, That Christ was one with the Father in Union, but not in Essence; and if so, then every Believer is as much God as Christ is: But you have your Two Gods, one of which, you say, took Flesh, the other did not; here you divide the Substance. John 1. 1. Verse 1. Matt. 1. 20.

What a Monster do you here make of God; for you had before Christs Incarnation those Two Gods in Heaven, *a Father God, and a Son God*; and that Son you say, *The Father Begot before all Worlds, and then was begot again in this World*; so your God the Son was Twice Begot, or Twice Made: Is this good Sence, is this your Wisdom, is this good Divinity; nay, without all Controversy, this is quite contrary to Scripture, and to sober Reason also. Zech. 14. 9. Deut. 6. 4. Isaiah 42. 8. & 48 11.

For was there ever any more than one God, and did not the Prophet *Isaiah* say; *That God would not give his Glory to another*; and yet it is said, *That all the* Psal. 103. 20. Heb. 1. 6.

Angels

Isaiah 45. 23. Phil. 2. 10 *Angels of God ſhould Worſhip Chriſt, and that to him every Knee ſhould bow*; and that not only *in Earth*, but Rev. 1 22. 6. *in Heaven alſo*: Who then could ſhare with him, for *Compar'd with* Verſe 14. he was the Lord God of all the Prophets, teſtified by the Angel unto *John*; which Angel bid *John* worſhip God, even that God of the Prophets, which was no other but Jeſus Chriſt; Therefore it is ſaid, *I Jeſus have ſent my Angel, and behold I come quickly*, &c.

There is no other God to come, no other Father, 1 John 2. 22. & 5. 7. 2 John 9. Acts 4. 12. no other Reſurrection and Life, no other Name or Power but Jeſus Chriſt our Lord, tho Men or Angels ſhould gainſay it; as I have abundantly ſhew'd in a Treatis intituled [*None but Chriſt.*]

John 17. 3. Moreover, to proſecute this Principle a little further here, becauſe it is our Life and Foundation Principle, and it is impoſſible for any Man to be ſaved that ſhall preſumptuouſly diſpiſe this Doctrin of Jeſus being the everlaſting Father after ſo plain a Diſcovery.

I am now to inquire how you *Trenitarians*, *Soſinians*, and *Arians*, bring Chriſt in for your Saviour: You ſay, *That by the Fall of* Adam *all Men had incurred Damnation, and ſo were become God the Father's Debtors*; *and the Father ſtanding upon Juſtice would not be Reconciled with them, without the full payment of that Debt, as Life for Life. Now*, ſay you, *the Father was ſo far pleaſed as to ſend his Son, to pay the full Debt: And*, ſay you, *this Son came voluntarily and paid the Debt*; *and by this means ſatisfied the Wrath of his Father, and ſo purchaſed your Life by his Ranſom.*

Wherefore, if it be ſo as you Teach; That the Father is diſtinct from that Son, then are you not beholding to the Father at all: For take this Similitude for the Eluſtration thereof; Suppoſe, *I owe a Man*

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a 1000 *Pounds, or more, and I have not wherewith to pay him, and he will not forgive me any of the Debt; or I muſt either pay it all, or to Priſon; there to remain till I have paid the utmoſt Farthing; The Son of this my Creditor ſees the Strait I am in, Commiſerates my Caſe; ſteps in voluntarily, and pays the Father the full Debt, and ſo ſets me at Liberty.*

Now in this Caſe, who am I moſt beholding to, the Father, or the Son; not to the Father at all, for he was for Juſtice, and I wanted Mercy: The Son therefore was my Friend, and to him only am I bound, and him only am I to Love, Serve, and Obay.

This is the very plain Caſe; it is the Son Chriſt Jeſus that all the Elect Seed of *Adam* are beholding to, and not to any Father that either is, or ever was diſtinct from him: But the Father of Chriſt was his own Godhead Spirit, which through his eternal Love to the Seed of his own Body, was moved to change his Spiritual Body, (which was his everlaſting Son) into Fleſh, to the end he might be capable to dye, and ſhed his Blood for their Redemption; as alſo, that he might have Power to raiſe the Seed of the Serpent to a Second and eternal Death, for their Cruelty acted againſt him and his Elect Seed.

Phil. 3. 8. Ephe. 6. 24. 1 Cor. 16. 22. 1 Tim. 6. 15. Revel. 5. 12. John 17. 5. 2 Cor 5. 19. 2 John 9. John 8. 36. 1 Pet 1. 19. & 2 Pet. 6. Heb 2. 14.

Therefore his coming in Fleſh was foretold by *Iſaiah*, and all the other Prophets; and that the Son that was to be born of a Virgin, *ſhould in time be called the mighty God, and everlaſting Father:* Now at this time this Propheſy is fulfilled, and by this Commiſſion of the Spirit, he is both called and known to be the high and mighty God, and everlaſting Father: This Scripture is poſſitive, and ſhall command all primative Scriptures to bow down to it.

Iſaiah 9. 6.

Thus the Scriptures are clear, to all that are appointed to Salvation, that Chrſt Jeſus is that one only, and alone true God, and everlaſting Father: To this the Holy Patriacks agree, obſerve their Teſtimony, which is conſonant to Scripture, being grounded upon Enoch's Propheſy.

Sim ſhall be glorified, when the great Lord God of *Iſſrael* appeareth on the Earth as a Man to ſave *Adam*; for God taking a Body upon him (namely of Fleſh and Bone) and eating with Men, ſhall ſave Men.

Ye ſhall ſee God in the ſhape of a Man (ſaid *Zebulon*) *he is the Saviour, he is the* [Father] *of Nations; he that Believeth in him ſhall certainly Reign in Heaven,* ſaith *Levy and Judeth.*

God ſhall appear and dwell amongſt Men upon Earth, to ſave *Iſrael*; the Higheſt ſhall viſit the Earth, eating and drinking as Man with Man; he ſhall ſave *Iſrael*: That is, God hiden in Man.

At the laſt Day we ſhall riſe, every one of us, to his own Scepter, ſaith *Benjamin, Worſhiping the King of Heaven, which appeared in the baſe Shape of a Man; and as many as believed in him ſhall Reign with him at that time*: And all faithful Men ſhall riſe again, and the Reſidue to Shame, becauſe they believed not in God that came in the Fleſh to deliver.

Thus it is made Clear, That God the Father became Fleſh; but one Evidence more from *John*, befor I conclude this Point: He, in Admiration of his Lords
1 John 3. 1. Love cryed out ſaying, *O What Love the Father hath beſtowed upon us, but the World knoweth him not, but we know him.*

Now, who was this Father of Love, was it any other but the Apoſtles Jeſus; his following Words doth ſhew it as clear as the Light; ſaying thus, We

who

who are his Apoſtles do know him; and we further know, that when [*He*] doth appear we ſhall be like him; for we ſhall ſee him as he is: That is, when he comes to change our vile Bodies, and make them like his own glorious Body, then ſhall we ſee him as he is in himſelf, one perſonal God Cloathed with Fleſh and Bone, as a Garment of eternal Glory. Pſal 3. 22.

*This is the Faith (*ſaith *John) That maketh Pure*, and he whoſe Faith abides in Jeſus Chriſt, that came by Water and Blood, hath the everlaſting Father; and he that holdeth this Faith ſineth not: That is, he ſineth not to Act; he may have the motion to Sin, but it preſerveth from the Act; for that golden Grace of Faith cruſheth that *Cokatrice Egg* of the Motion of Sin, before it become a ſtinging Serpent, and ſo Conquers and Overcomes.

This is the Doctrin of the Goſpel, and he that Imbraceth it hath the Father and the Son, where and to whom the Bleſſing and the Salvation of God-ſpeed is given: This is the true God, and the Amen, and all other Gods are Idols. 2 John 10 9. 1 John 5. 20. Revel 3. 14.

This is the *Muggletonian's* Principle, which the Ante-Scripturian calls a miſchievious Principle. Thus you curſe the true God, and defy the Holy one of *Iſrael*, chuſing to your ſelf a God of your own lying Imagination.

In Page 19. you further Object againſt that Principle, *how that the God-head dyed.* This, ſay you, is quite contrary to Scripture, which ſaith, *God is Immortal, and that he hath Immortality* 1. Tim. 1. 17. & 6. 16. Alſo, you ſay, That *Muggleton* teacheth, *That the Soul of Man is Mortal, and turns to Duſt*: To this, ſay you, the Scripture tells us, *That the Souls of Men are alive after their Death.* Matt. 22: 32. And,

that God is said to be their God after they are Dead, Matt. 10. 28. *And that we are not to fear them that can kill the Body and not the Soul.* And that *Lazarus,* when he dyed, went to Heaven, and *Dives* to Hell, *Luke* 16. 22.

CHAP. IX.

ANSWER.

Acts 20. 28. The Scriptures, say *that God purchased the Church with his Blood:* Now the Blood of Christ was no other but the Blood of God, and when he power'd forth that Blood, then did he power forth his Life; for Life lay in that Blood.

Isaiah 53. 12. Heb 9. 14. Therefore it is said *That he powered forth his Soul unto Death, and that he offered up himself through the eternal Spirit:* What is that, but that the eternal Spirit entered into Death, or passed through Death, in a Moment, into eternal Life; Death being too weak to keep him under; so that whatever Life was in Jesus did enter into Death.

Coll. 2. 9. 1 Cor. 15. 54.

Revel. 1. 18. Therefore he that was the *Alpha* and *Omega,* the *First* and the *Last,* was Dead, but is now Alive; and behold he now lives for ever more, and is that immortal only wise God, blessed for ever: So that we do affirm, That God is immortal; and we also know that Eternity did become Time, for Flesh was in Time, and Time did become Eternity again.

1 Tim. 6. 16. 2 John. 7. Revel. 1. 18.

Now, in that you Teach, That God cannot dye; it is evident that you do not belive that Christ was a-

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ny God at all; so that you *Trenitarians, Arians,* and *Socinians,* you are all a like, and that you are no more Christians then they: For it will necessarily follow, That if it were nothing but humane Nature, or Life in Christ, that died, then the Death of any other Man had been equevolent to Christ's Sufferings, and as Meritorious as his; and so your Spirit God, without a Body, might have saved you by sheding of any other Man's Blood.

But the true *Christian* doth know that no Blood can make *Attonement* for *Sin,* but the most precious and unvaluable *Blood of a God*; to believe this, is to drink his *Blood:* And to believe that that *blessed Body of his* was no less then the very body of God, this is to eate his *flesh*; so that whosoever eats his *flesh,* and drinks his *blood* so, hath by so doing gained the full assurance of *Eternal Life*; this is a standing Truth, and shall prevail. John 6. 54.

But how is it possible you should believe this, when as you cannnot believe that any Life dies at all; for say you, *The Soul of Man is alive after Death*; here your Ignorance appears very great for all your Learning; Where did you ever find by Scripture, *That the Soul of any man was ever alive without its body?* The Scripture no where affirms it, if rightly understood; they are but old Wives Fables, or Monks and Fryers Forgeries, and heathenish Principles from their own blind Imaginations.

As for those Sayings concerning *Dives* and *Lazarus,* 'tis but a Parable, and so must have a Spiritual meaning; for Souls without Bodies have no Tongues, nor Eyes, nor Bosoms, as that Parable speaks of; but that Parable was only to set forth the two Seeds here in Mortality, which is largely opened by this Commission of the Spirit. Luke 16.

And

And as to Christ speaking of *God being the God of the living, and not of the dead*, it was spoken to the *Saduces*, who denyed the Resurrection; therefore Christ shews that there was a necessity of a Resur-
Act 2. 31. and 13. 36. rection, seeing that *Abraham*, *Isaac*, and *Jacob*, and the rest of the Prophets were dead, and their Sepulchres are with us at this day; and if God do not raise them again to that Glory their Faith was pitch'd upon, then was he the God of the dead, and not of the living, in that all dyed to him instead of living to him.

And as to that saying, *Fear not them which can kill the body, &c.* That is, fear not him that may kill both Soul and Body by a natural death, but rather fear him that hath an absolute power in himself to slay both Soul and Body with an Eternal or second Death.

Moreover, when the Scripture saith the body dies, doth not that include the soul, or natural Life? What have you your natural Learning for, but to understand the natural sence of words? Do you not find, that that which our Translation calls body, the Greek calleth souls? as *Numb. 6. 6.* there it is said, *That he shall come at no dead body,* in our Bible; but after the Greek, your own Doctors read thus; *He shall come at no dead Soul.*

Gen. 2. 17. Is it not said, *That man was made a living soul?* And was not the threatning charge given out, *That that*
Ezek. 18. 4 vers. 20. *soul that sinned, that soul should dye?* and yet say you, the soul cannot dye.

Now that which the National Ministry do make a ground of the Immortality of the soul, is to all spiritual wise men, an evident proof of its Mortality; as where it is said, *So such a one dyed, and was gathered to his people*; now whether is it, that they were gathered but into the grave? As for instance, see 2 *Kings* 22. 20.

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If the Soul can enjoy Heaven without its body, what matter of a Reſurrection? but it is certain that the Scriptures affirms the contrary, and that there can be no Salvation without a Reſurrection. *Col.* 3. 4. *1 Theſ.* 4. 14.

When *God* ſhall raiſe the dead, he hath his Angels attending to gather the Saints together, as *God* raiſeth them; neither *God* nor his Angels doth not bring their Souls from Heaven to aſſume their dead bodies; but our *God* raiſeth Soul and Body together, out of the *Grave* by a word ſpeaking, as he did the *Body* and *Soul* of *Lazarus.* *Mat.* 13. 41. *c.* 24. 31. *c.* 25. 31. *John* 5. 28. *c.* 11. 43.

Again, on the other hand, muſt all the damned Souls come from Hell to fetch up their curſed bodies? What Hell do they come from, but out of the Grave, Soul and Body out of the Grave; and when the Soul and Body riſes, then the Devil riſes to his eternal Puniſhment; and this Earth will be the place of the Devils Torment, where he acted all his Lies and Cruelty; there ſhall he ſuffer eternally (after the Elect Men and Angels are aſſended with their God into Eternal Glory) the Plagues of *Egypt* were a Tipe of this. *Revel.* 20. 13. *Iſa.* 66. 24. *Jer.* 17. 13. *Mich.* 7. 17. *Exod.* 10. 21. *Revel.* 10. 10.

Theſe things will be ſo in their time: And ſo much in anſwer to this Principle.

In *pag.* 20*th.* you oppoſe *John Reeve* for ſaying, How that *but one Angel fell from his Created Purity and Glory.*

This Doctrine, ſay you, is quite contrary to *Scripture*; which tells us in *Jude*, That *the Angels fell:* and this, ſay you, cannot be apply'd to *Kain* and his Poſterity: For they, ſay you, *by our own words never fell*: And as for *Kain*, ſay you, *He never was from that fallen Angel, but was of* Adam's *begetting as well as* Seath. And again you affirm alſo, *That all* Kain's *Offspring periſhed in the Floud.* *The Accuſation*

CHAP.

CHAP. X.

ANSWER.

Isa. 29. 10. John 12. 40. Rev. 11. 7.

IF that Offspring of that Serpent-Angel that was caſt from Heaven could know it ſelf, then you might know that theſe *Angels* ſpoken of in *Jude* were the Offspring of Curſed *Kain*, the Serpent Angel tranſmuted into Fleſh, and reſerved in Chains of Unbelief, and the Darkneſs of Ignorance: For *Jude* ſpoke of no other Devils but what were clothed in Fleſh; and it was they that were the Devils ordained to condemnation.

And therefore mind; for he brings in *Sodom* and *Gomorrah*, and the Rebellious *Jews* againſt *Moſes*, and thoſe upſtart Hypocrites who denied the Lord to be the only and alone true God, and yet pretended his Name: All theſe, ſaith he, were ordained to condemnation in that *Serpent-Angel* aforeſaid, being reprobated in the Seed; and *Kain* was that Seed. And therefore *Jude* pronounces the Woe unto them, as the Off-ſpring and Seed of *Kain*, to whom Eternal Torment doth belong. v. 11.

Rev. 12. 7.

Again, where it is ſaid, that *there was a war in heaven, Michael and his Angels fighting againſt the Dragon and his Angels*: That *Michael* was the Spirit of the Lord Jeſus in all his Angelical Believers; and the Dragon was the Spirit of Curſed *Kain*, in all his Seed. This War was on Earth, tho' ſaid to be in Heaven, becauſe the Original of both Seeds came from Heaven; for there never was any actual Rebellion in Heaven, but that Angel-Serpent aforeſaid being

caſt

cast out, all his Seed fell in him, and was cast out with him, and so actual Rebellion took place: And therefore, said *John*, *Wo to the Inhabitants of the Earth, for the Devil* (not Devils) *is come down amongst you.* Verse 12. 17. And it was this Devil that brought the Wo, both to Saint and Serpent; in this Warfare doth these Two Woes take place to them Two Seeds; one in this Fight having his Heel bruised, which is in Persecution, loss of Goods, and Death natural; the other having his Head bruised by the Saints Weapons of War, which reacheth to a second Death. Gen. 3. 15. Rev. 13. 7. 10.

And this Devil that was cast down, was the Father of *Cain*, from whence all *Wickedness* and *Cruelty* hath flown; for *Cain* was the very *First-born* of that Devil, and the fulness of that *Serpent-Angel's-God-Head* lived Boddily in *Cain*; and such of his Seed, that have in them a great Share of that piercing Reason, or *God-head-power*, became potent Angels, Lords and Governours of this World, it being given to that Seed; and they labour in this their Kingdom, to imitate the grandure of that Glory their Father, the *fallen Angel*, had before his Fall, and to come as near to it as possibly they can. 1 John 3. 12.

And here it is, That the Prophet *Ezekiel* compares *Pharaoh* King of *Egipt* to the *great red Dragon*: And the *Assirian* Monarch was said by the Prophet, *To be in Dignity, Power, Glory and Buty, like unto his Father the Angel before his Transmutation into Flesh, when he walked once in the Garden of* Eden, *being greater than several others of his Father's Children*: The great Kings of *Babilon* were said to be, *from* Lucipher, *and therefore were called after his Name*, Lucipher *the Sun of the Morning*: And they are said by the Prophet *Isaiah*, *To be cast down from Heaven*, which could not be, if they Ezek. 29. 3. Chap. 31. 3. Isa. 14. 12.

had not proceeded from the *fallen Angel.*

And as they were caſt down from Heaven in that *Angel*, even ſo they were for exalting their Thrones above the Stars, and to be like unto God; which doth ſhew, That they were evil Kings, and evil Beaſts For good Kings, and ſuch as proceed not from *Cain*, they are not for exalting themſelves ſo high, as to that Heavenly Throne of judging of Mens *Faith* and *Conſcience*; neither will they tiraniſe over their Subjects, but do Juſtice according to the Law. But to the Matter aforeſaid.

Ezek. 28. 3. The great King of *Tyrus*, ſeems to out-top all the foregoing Kings with *Angelical* Perfection; for he is ſaid to be the *very anointed Cherub himſelf*; he having as great a Share of that loſt Glory as his fallen Nature could afford him; for that *Angel* that he proceeded from was a *Cherub*, which was the higheſt Order of *Angels*; and this King was of the higheſt Degree of Wiſdom, Buty, and Glory: And therefore Verſe 13. 14. his Perfections was ſuch, as that he was ſaid to be *Wiſer than* Daniel; by which Wiſdom he had goten him Riches of Gold and Silver in abundance; as alſo in his *Kingdom* all ſorts of cunning Arts and Sciances, and a great Merchant, mighty in Traffick: All this from his Father the *Angel.*

Therefore, ſaid the Prophet to this Prince, *Thou haſt been in* Eden, *the Garden of God*; *every preſious Stone was thy Covering*; *yea, the Tabret and the Pipe was prepared in thee in the Day that thou waſt Created:* This was not *Adam*, but the *Angel*, &c.

Again, *Thou art the anointed* Cherub *that covereth, and I have ſet thee ſo.* (Again, ſaith the Prophet) *Thou waſt upon the Holy Mountain of God, and haſt walked in the midſt of Stones of Fire: Thou waſt perfect*

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in thy Ways from the Day thou wast Created, till Iniquity was found in thee: Thou hast corrupted thy Wisdom, by reason of thy Brightness: Verse 15. 17

Now can this Prince of Reason, so exalted, be derived from any other Roote, but that *Angelical Reprobate, That was cast down from Heaven for his Pride, in those his great Perfections:* Therefore his Wisdom is said, *to excel* Daniel's: And so it might be said to excel *Adam*'s too. Matt.

Therefore these Princes are not related to *Adam*, but to that *Angel*, that corrupted his Wisdom of piersing Reason; for had his Wisdom flow'd from Faith's Nature, it could not have Corrupted it self; but the Wisdom of Reason is subject to Sin: Yea, Reason it self, (tho so noble a Nature, and splendant, if not upheld by that Power that Created it) is Sin it self; and here is the *Off-spring* and *Root* of all fleshly Glory: So that, that which is adored for a God is damned for a Devil. *If this gives Offence, I cannot help it: But to proceed.*

Again, Whereas you, (the Opposer of the *Muggletonians* Principles) say; First, *That* Cain *was of* Adam's *begeting*; *And then* Secondly, *That all* Cain's *Off-spring perished in the Flood*: These are both absolutely false: For,

First, It is evident, That *Adam* never begot *Cain*, neither do the Scriptures affirm it, if rightly understood: For tho *Moses* saith, *That* Adam *knew* Eve *his Wife, and she conceived and bare* Cain; yet *Moses* doth not say, *That she conceived* Cain *of* Adams *Seed*: And therefore in the very next Words after, *Moses* hath these Words [*And she again bare his Brother* Abel.] Without mentioning a Word of his knowing of her after; and this was to keep the Seeds of aspiring Rea- Gen. 4. 1, Verse 2.

son in the dark; for *Eve* had conceived *Cain* of the *Serpent Angel,* before ever *Adam* knew her; and that was it that made her full of Luſt after her Innocent Husband.

1 John 3. 12. *Again,* To clear this further, Doth not the Apoſtle *John* ſay, *That* Cain *was from that* Serpent-Angel, *which he calls by the name of* Wicked one. Now dare you ſay, *That* Adam *was that* Wicked one, *from whence* (as *John* ſaith) *the Spirit of* Cain *ſprung.* Surely no, for that were Wickedneſs indeed to Men that profeſs Scripture.

Matt. 1. 15. Furthermore, *Cain* and *Abel,* altho they are ſaid to be Brothers, yet their Brotherhood comes but by the Mother's ſide, even as it is apparent, that *Hely* and *Jacob,* the Two attributed Fathers of *Joſeph,* the Husband of *Mary,* were Brothers by the Mother's ſide. Now it is worth the minding here, That *Joſeph* could not be the natural Son of both thoſe Men; for obſerve in the *Genealogy* of our Saviour, *Matthew* makes *Mathan* to be the Father of *Jacob,* and *Jacob* the Father of *Joſeph*: But *Luke* makes *Melchi* the Father of *Hely,* and *Hely* the Father of *Joſeph.*

Luke 3. 23. Now here is a different Race, for *Jacob,* the natural Father of *Joſeph,* he proceeded from *Solomon,* but *Hely* ſprung from *Nathan,* and was *Joſeph*'s Father by Law or Title, but not by Nature.

Therefore, as *Hely* was the ſuppoſed *Father* to *Joſeph,* and *Joſeph* the ſuppoſed *Father* of *Chriſt*; even ſo was *Adam* no more than the ſuppoſed *Father* of *Cain*; nay he is no where called the *Father* of *Cain,* not in all the Scriptures: But on the contrary, that *Cain*'s *Father* was called that *Wicked one,* or *Devil*; for *Wicked one* and *Devil* are both of one ſignification. See and Compare, *Matt.* 13.19. *Luke* 8.12. *Mark* 4.15.

Therefore

Therefore it is without all Controversy, That *Adam* was not that *Wicked One, Satan,* or *Devil,* that begot *Cain:* Nay your own Doctor *Ainser,* upon *Genesis* saith, *That* Cain *was from the Devil*; and he citeth some of the *Hebrew* Doctors for Proof of the same: Saying, *That they Teach how that* Cain *was born of the Filth, and Seed of the Serpent, which was conveyed into* Eve: And that one *Menacham,* a Jewish Rabi saith, *That unto this World there cleaveth the secret Filthiness of the Serpent, which came upon* Eve; *and because of that Filthiness Death is come upon* Adam, *&c.* But no more of this here, having wrote largely upon it in a Treatis Intituled, *Truth's Triumph,* or the *Witness to the Two Witnesses,* which may some time come to publick view.

Secondly, as it is proved that *Adam* did not beget *Cain*; so it is false for you to say, *That all* Cain's *Off-spring perished in the Floud.* Now you that affirm this, will find it to the contrary; for if that had been so as you say, then there would be no Damnation for any that have been borne since.

But tho *Cain* was dead, and most of his *Off-spring,* yet his Seed was alive in cursed *Ham*; so that the Curse given to the Serpent-Angel in the Womb of *Eve* run in a Line, even from *Cain* to *Ham,* and so to *Ishmael* and *Esau,* and so on to the end of the World: For altho *Ham* was begot by *Noah,* a good Man, and an elect Vessel, yet was not *Ham* of that good Seed; for *Noah* had in him Two Seeds, as all Men else have, since *the Sons of God saw the Daughters of Men, and took them Wives of such as were the Seed of* Cain: And so the Seed of *Adam* and that Seed of *Cain,* through Copulation, did participate of each others Seed; and which Seed is uppermost in Conception, that Seed grows

Gen. 9. 25. & 3. 14. *Compared.* Isa. 1. 4. & 14. 20. Deut. 32. 5.

Gen. 6. 2.

Matt. 13. 37.

Matt. 10. 37. grows to be Lord over the other; and so a Man comes to have his Denomination according to the Predominancy of his Seed: And thus it was with *Ham*, for *Cain*'s Seed was predominant in *Ham*'s Conception.

John 8. 38. 33. 37. 44. So it was with those *Jews* that boasted themselves to be of *Abraham*: And tho they might be *Abraham*'s Seed according to the Flesh, yet Christ branded them for *Devils*, telling them, *That the Devil was their Father*: Which was no other than *Cain*, being the first Lyer and Murtherer.

Now, from hence, all sober Men may see, that a *Devil* and a *Saint* is all one to you; for you can find but one Scripture Seed; for God and Devil, Heaven and Hell, Saint and Serpent, with you come all from one Root.

Now, seeing it is so with you, I would advise you to leave off playing the Hipocrite, and forbear telling your Hearers, *That any of them will be Damned*: For if there be but one Seed, and that Seed the Seed of *Adam*, then all will be saved; so deal plainly to your People, and Preach to them general Redemption, and prove it from *Paul*'s Words, where he saith,

1 Cor. 15. 22. *That as in* Adam *all dye, so in Christ shall all be made alive.*

But will yea, or nill yea, this we must tell you,

Rom. 9. 27. Mat. 9. 13. *That there is a Seed, namely* Cain *and his* Off-spring, *that never fell in* Adam, *but in the* Serpent-Angel, *and*

2. Pet. 2. 12. John 17. 9. *so are uncapable of ever being Redeemed by Christ*: For

1 Tim. 2. 4. when on Earth, he never prayed for them: For tho

Matt. 18. 11. & 10. 6. he would have all Men saved, yet it is but all those

Rom. 11. 26. that fell in *Adam*, that he hath any spiritual Salvation for.

This

This is that which makes that Seed fret themſelves, and call it a miſchevious Principle; and it will prove ſad to that miſchevious Man that Condemns true Propheſy; and the true Believers thereof; as likewiſe, that juſtifieth the Seed of the Wicked to be the Seed of *Adam*, who was the Seed of God. Mal. 3. 15. Ja. 5. 20.

Your farther Accuſation Runs thus.

In *Pag.* 20. You ſay, *That there is a Devil diſtinct from Man, and would ſeem to prove it from that* Devil *that tempted* Chriſt; *which you would have to be a bodily-Spirit*; *and you ſcoff at wicked Imagination being the* Devil: And from hence you query from that Scripture, *Mark* 5. 4. Saying, *Doth Imagination break Chains*, &c. And that their affirming, *That* Ely *ſhould be* Chriſt's *Repreſentative*: This you call all Fable.

CHAP. XI.

ANSWER.

IF you will have a *Devil* without a Body, you muſt go ſeek out a new-found World, to find out your unknown *Devil*: The Works of this *Devil* are manifeſt, and yet you cannot know him; for is there any Wickedneſs in this World but what flows from that Carnal Spirit of Men and Women, who is a Kingdom of Wickedneſs in that *Tophet* or Bodies of theirs; for it is the Heart where the Court is kept, and is the only Nurſery of all evil Spirits conciv'd there by Imagination. Oh! Revel. 18. 2. Matt. 15. 19. Gal. 5. 19.

Oh! the depth of this Imagination in this its bottomleſs Pit, and the uncleanneſs of the ſame: Do but compare Scripture, and in it we may find a very Pit-Devil: *All the Imaginations of Mans Heart,* (ſaith God) *are Evil, and continually Evil*: What's that but the Devil. And hath not this continual Work its firſt Formation in the Heart, being its own Work from its own Seed; and its Worke is in this manner following.

Gen. 6. 5. Jam. 4. 5, 6. Iſaiah 32. 6. Jer. 17. 9.

For this is to be minded, That as the Spirit of Faith in the Heart of Man, is the Womb or Mother, for the Revelation of Faith to beget a Son out of the Seed of Faith.

So likewiſe the Seed of Reaſon is the Womb or Mother, for Imagination to beget a Son or familier Spirit, for all evil Spirits are conceived in the Heart: If Envy be conceived, then Murder is brought forth; if Luſt be conceived, then Adultery is brought forth; and if a familiar Spirit is conceived, then it brings forth ſuch a Spirit as ſpeaks forth *Motional Voices*, and if by its Transformation into Angelical Light, then as falſe Prophets, it produces Viſions, Revelations, and internal Voices within them: Now this familiar Spirit is nothing elſe but a Witch; ſo that when it *Motions* forth Spiritual or Religious Matters, then it becomes ſpiritual Witchcraft, and when it *Motions* forth upon a Temporal Account, then it becomes natural Witchcraft: The one or other of theſe Witchcrafts almoſt all the World lies under.

James 1 15. & 2. 15 16. James 4. 1. Jer. 23. 16. Iſaiah. 8. 19. Deut. 18. 10 Eph. 6. 12.

Therefore it follows, That this familiar Spirit that is begot by Imagination, doth ſometimes produce ſuch a Voice in it ſelf, as if ſome Spirit without them did appear to them without Bodies, and Reveal things to them, as it was by the Witch of *Endor*, and as *Samuel* ſpoke in *Saul*'s Conſience. This

1 Sam. 28. 11.

This hath been a common thing in all Ages, and Gilt of Conſcience can quickly quine an Object, and produce a motional Voce, thinking it is without the Body, whenas all is but from the *Familiar Spirit.*

And when this *Familiar Spirit,* or *new begot Wiſdom* is quickened in the *evil Heart,* it grows from Strength to Strength, from one degree of Knowledg, to a further degree of evil Knowledg and evil Wiſdom, *Creating* to it ſelf ſuch *things* as God never *Created*; as *an immortal Soul, or Spirit, without a Body*: And it hath made it ſo, as that it can appear in any Shape, Form, or Likeneſs, whether it be *God, Man, Devil,* or *Angel*: All are made *Spirits* without *Bodies.* Exod. 1. 10. Jer. 4. 22.

Alſo it hath *Created* to it ſelf, ſuch a *Devil* as can *whip* into Man, and out of Man, at his Pleaſure: And when *Sin is Commited,* then all the *Evil* is charged upon that *boddilis Devil*: And yet Men muſt be hanged for *Murder,* whenas, they ſay, it is a *bodilis Devil* that is the *Murtherer,* or temps to *Murther.*

And more then this, *the Devil muſt be chained in Hell-fire*; and yet a *bodilis Spirit,* and in all places at one time, where he can tempt all the *World* to *Sin,* and yet no body can ſee *him*; *and yet he is in Hell-fire in Chains, but may be called out at the Pleaſure of a Witch*: This is the *Worlds Bugbare Devil, and the pitchy Darkneſs all the World lies under.*

Thus we ſee what *Fruits* the *Imagination* of *Reaſon brings forth*: And whereas you ſcoffingly ask, *whether Imagination breaks Chains,* pointing to that ſaying of the Goſpel. Mark 5. 4.

Here you ſhew your *Ignorance,* that cannot *diſtinguiſh* between *Devils in Nature,* and *Devils produced by Accidents in Nature*: Nay, you know nothing at

all, of *neither* the one nor the other, and ſo make no *difference of their Actions.*

For tho *Diſtempers* in nature are *deviliſh*, yet not *damned Devils*: For this we find, that *Chriſt* never called *diſtracted* or *mad Men Devils*; for theſe may come through ſome *extraordinary Fright*, *Grief*, or *Loſs*; and in ſome may *increaſe* to that *ſtrength*, as to break *Iron Chains*: For having broke the *Brain*, the Seat of Reaſon is quite out of order, and ſo makes them more ſtrong then when their Reaſon was in Order. And *Chriſt* never Judged and Condemned theſe, but caſt thoſe *fiery Diſtempers*, and *deviliſh Diſeaſes* out, and reſtored them to their *right Mind.*

So that it is not the *Diſtracted* or *Unreaſonable* that *Chriſt* Condemned, but the *Learned*, and *Senſible*, and *Prudent Man*; even ſuch as *commit Murder for Conſcience ſake, and condemn true Propheſy*, from their *conceated Wiſdom of high-flown piercing Reaſon*: This is *evident* throughout all the *Scriptures*, eſpecially in the Learned *Scribes* and *Phariſees*, *Who held a Counſel, and Reaſoned in themſelves how they might intrap* Jeſus *in his Words.*

Mark 2. 6.
Luke 20.20.
Matt. 26. 3.
Luke 20. 5.

And that *Devil* that tempted *Chriſt*, he was one of them, and no ſuch *bodilis Devil* as your Reaſon hath created to it ſelf, that ſhould carry *Chriſt* up to the *Pinacle* of that *outward material Temple* in *Jeruſalem*, no, no: But againſt all your *Wiſdom* of *Reaſon*, we affirm, *That he was a Man-Devil, being a Learned* Scribe, *well Read in* Scripture, *and could argue the ſame from this Pinacle of his ſubtil Pate*; but *Chriſt* repulſed his *Scripture Argument* with *Scripture* again, ſaying, *It is written, thou ſhalt not temp the Lord thy God, but him only thou ſhalt ſerve.*

Now

Now where was this *Scripture written*, was it not in *Deut. 6. 13, 16?* And was it not *writen* to Men *indued* with the *Wisdom* of *Reason?* It was not *writen* to a *bodilis Devil*; for *bodilis Devils* do not commit *Murder*, *Adultery*, or *tempt God*, it is *Man* that doth all this; and it was to *Man* that the Law was given, and so the Law saith, *Thou shalt not Tempt the Lord thy God, as your Fathers tempted him*: And again, *You shall not corrupt yourselves.* Exod. 20. & Deut. 4. 13. 15. Psal. 78. 18 & 41. 56.

Now, from what is here said, it must needs follow, that if *Pride*, *Envy*, *Lust*, *Covetuousness*, and *Hipocrisy* be the *Divels* in *Men*, are not *Men* and *Women* those *Devils* that are brought under the Power of those *Evils*: When the Apostle said, *That the Devil should cast some of them Saints into Prison*; the Saints were not cast into Prison by *Devils* that had no Bodies. James 1. 14. & 4. 1. 2. 7. *Compared.* Revel. 2. 10.

Therefore lay not your Brats at other Mens Dores, but charge your own Souls home with the *Evil* you do; *For as it is* Man's *own* Soul *that Sins, so it is his own* Soul *that must suffer.* John 6. 70. & 8. 44. Acts 13. 10. Isaiah 3. 9.

This will prove true, and so will that of *Moses* and *Elias*, altho you call it all *Fable*: For why will you ty God up to your *Imagination of cursed Reason?* Is anything too hard for God to do, when his *divine Wisdom* moves him to it? Did not he Swear by himself, to himself, what he proposed to do? And may he not, by the same Rule, change his own glorious Condition into Flesh; and having humbled himself to himself, may he not cause his *Humanity* to Pray and Cry unto his *Divinity* within him, or to his spiritual Charge, committed unto his Angels, without him, for a further Manifestation of his unserchable Power in Shame and Weakness, as well as in Power and Glory. Gen. 22. 16. Psal. 8. 5. Phil. 2. 7, 8. John 17. 5 19. Matt. 27. 46. & 28. 2. Luke 24. 4. Acts 1. 10. Revel. 22. 9.

Is it not writen, *How that his Angels had given them a Charge to watch over him?* And did not *Moſes* and *Elias* do ſo, from his Birth to his Aſſention? Alſo is it not written, *That* John *the Baptiſt came in the Spirit and Power of* Elias? Which is plain that *John* the Baptiſt had his Commiſſion from *Elias*; for there was none greater in Heaven then *Elias* was at that time, for God was then on Earth, eating and drinking with Man as Man, as was before ſaid. Thus much may ſerve to ſatisfy all ſober Men, who will not violently oppoſe plain Scripture.

Luke 1. 17. Matt. 4. 5. Mall. 4. 5. Matt. 17. 12. 3.

Again, you further object againſt that Saying of theirs, where they affirm, *That no one ever did declare the Knowledge of the true God, in his* Form *and* Nature, *as they have done.*

Now, in Anſwer to this, ſay you, *There was* Sabulus *and* Noetus *held but one Perſon in the Diety, called by different Names*: Theſe, you Repreſentor call *Broachers of our Doctrin*, which you judg ſo miſchevious.

CHAP. XII.

ANSWER.

IF theſe Biſhops of *Sabulus* and *Noetus* taught ſo, they were in the right of it, and they might hint at Truth, but they wanted a full Revelation; for it was not Revealed to them as it is now, and theſe Two Prophets never read any of their Writings, neither do I think that there is any of them, that are truly theirs, in being: We have the Prophets and Apoſtles

Apoſtles Writings through Providence, to ſhew that Chriſt was the only God, altho they were very ſparing in their Proof how God became Fleſh, to what this Commiſſion doth, and wherefore; why, becauſe the Miſtery of God was not to be finiſhed (according to *John*) until the Days of the Voice of the Seventh *Anty-Angel*'s ſounding of his Trumpet, or Miniſtry; Revel. 10. 7. namely the *Quakers*: And *Sabalus* and *Noetus* were before the ſounding of the Firſt *Anty-Angel*, the *Papiſt* with Power.

Sabalus the Biſhop being about Two hundred Years after Chriſt, and *Noetus* was Contemporary with him; ſo that this being in the time of the Ten Perſecutions, there was Truth then in the World, and a Trinity of Perſons in one Godhead had not got Footing at that time during the Ten Perſecutions.

But after *Religion* was ſet up by Emperial Power, then *Biſhops* were choſen out of Learned and Philoſophical Men, and Churches (as they called them) builded, and Riches given for their Support; then were *Sinods* and *Counſels* called, to eſtabliſh Error and formal Worſhip, and to ſuppreſs Truth: That was ever without outward Pomp and Glory.

Thus was *Noetus* and *Sabalus*'s Doctrin Judged Hereſy, both by *Trenitarian* and *Arian*; and tho they *Curſed*, *Excommunicated*, and *Condemned* each other, by ſeveral *Counſels*, *as if Hell was broke looſe*; and ſo it was for the Thouſand Years time after *Satan*'s Binding was ended, as ſoon as the Ten Perſecutions Revel. 20. were over, for then the Devil went forth to deceive the World with falſe Worſhip, as *John* declareth.

The *Arian*, being but as a Branch ſprouted out of the *Roman Catholick*, altho in *Conſtanſius*'s Days, and ſome time after a very great Branch, inſomuch that the

the *Catholicks* could not then boſt of Number; for in the Counſel of *Ariminum* and *Selencia* there was 560 *Biſhops*, the greateſt Convention that ever was known, and yet they Decreed the *Arian* Faith: So that will you *Catholicks* ſay, *That Number is an Argument of Truth.*

But whichſoever of them that got the Emperor of their ſide gained Power over the other; ſo that both of them, altho they perſecuted each other with deadly Hatred, as they got upermoſt in Power, nevertheleſs they could agree together, to kill Chriſt in his Members, and to tread the Holy City under Foot, of innocent minded Men and Women, by their Penal Laws, that could not bow down to their outward Formalities and *Antichriſtian* Principles: Theſe were as Two Thieves that Trtuth was Cruſified between.

Revel. 11. 1.

Matt. 27. 38.

Now theſe *Catholicks* prevailing, and they having, not only the Scriptures order'd by the Emperor *Conſtantine* to be Tranſlated into their Tongue, but likewiſe their learned Counſels collected and gathered into a Heap, and all the other Writings of preceding Biſhops: Then muſt them Books and Traditional Reports be viewed by the Learned, now made Biſhops, and what Agreed and Aquieſt with their Principles was counted Apoſtolical; and what did not agree, was rejected and counted Hereſy; or elſe they Tranſlated them falſly, playcing down ſome things of their Sayings, and leaving others out that made againſt them.

Revel. 2. 2.

And when any Man was by theſe eſtabliſhed Biſhops Judged or Accuſed for Hereſy, tho he lived before their Days, then all his Books muſt either be Currupted or Burn'd; for they muſt be made to ſpeak quite

quite contrary to what they did in several things, on purpose to make those Authors the more Contemptible: For it was ever so, that all that are Non-Commissionated Ministers of God, and such as head an Anty-Church, are for hideing Truth from the People, as the *Papists* do the Scriptures, to the end they may keep up their fleshly Honour; so that there is but little known and received in the World at this Day, as well as heretofore, but the universal common Opinion.

Therefore it is, that your National and Traditional Churches doth so sound forth their own Triumphs, raise heaps of Authors of the *First Centuries*, as agreeing with their *Catholick Principles*; Crying *Antiquity*, *Church-Visability*, *famous Men are on our Side*, &c.

When as the Truth on't is, all is but Clamour and Noise; for many of your Authors are meer Forgeries and Lies.

For Instance.

1. There be several Books that have the Name of such Mens Works, as were never their Works; as *Abdyus* Bishop of *Babilon*, is said by some of your Catalogue Makers to live in the Days of *Christ*; others say that he knew their great Church-Historian *Egisipus*, that lived near Two Hundred Years after: Now the one of these must be a Ly; and they make the Substance of this Book to be of curious Talk with *Bodilis* or *Infernal Devils*, which is a mear *Roman Forgery*.

2. There is also that which is called Saint *James* the Apostles Leturgie, which hath a Prayer in it for all that live in Monastries, and yet there was none built of some Hundreds of Years after the Apostles Days.

3. And

3. And that *Egiſippus*, before ſpoken of, hath Five Books under his Name: But it is ſaid by ſome of your Church Writers, that *Ambroſe* that *Roman-Church-Biſhop* (who lived in the Year 380.) was not only the Traſlator, but the Author of them Books; which is like enough, for he was not choſen Biſhop for his Goodneſs, but for his Greatneſs; even as one of the Dukes of *Savoy* was choſen Pope for his Greatneſs ſake, as your Church Hiſtory doth ſhew.

4. Theſe Corruptions have been very Common, and very Antient; for *Dioniſius* Biſhop of *Corinth*, who lived about the Year of Chriſt Two Hundred, complained ſadly of his being abuſed in this Nature: Therefore, ſaid he, in one of his Books (if that Book was his) *I wrote ſeveral Epiſtles, but the Meſſengers of Satan hath ſown them with Tares, pulling away ſome things, and puting to other ſome, for whom* (ſaid he) *Condemnation is laid up.*

And as there was theſe Forgeries and Corruptions aforeſaid, ſo likewiſe there is many of your other great Authors which you would make Apoſtolical, and yet they do not agree with you in ſeveral things that you quote them for; nay ſome Differences are ſo great between you, that I wonder you do not Condemn them for Hereticks, as for Example.

1. *Turtulyon*, who lived in the time of the *Ten Perſecutions*, being a great Hiſtorian, and by your Church counted famous, did not much contend for Biſhops, nor much valued Ordination; but ſaid, *That Laymen were Prieſts*, and gave this Reaſon for it; ſaying, *That after Faith is Received, then Man lives by his* Faith, *and that* Faith, ſaid he, *becomes Chriſt's Vicar; and from hence he concluded that Three Believers will make a Church.*

He

He also denyed *Childrens Baptisme*; and therefore, said he, *Why hasteneth this Innocent Age to the Remission of Sins, we are much more wary in worldly Things; Is it meet we should commit the Sacrament of Baptisme, which is a divine Thing, unto them we would not commit the Things of this Earth*: He also condemned Second Marriages, and much more Persecution for Consience: All these things are quite contrary to you.

2. *Irinius*, Bishop of *Lyons*, who, it is said, knew *Ignasius* and *Policarbus*, yet he held and tought, the Souls Mortality.

3, And *Justinus*, who lived in those Days, you cannot deny but that he did both hold and teach, *That God was in the Form of a Man from all Eternity.*

4. And further, There was never a one of all these aforesaid, that held a Trinity of Persons in one God-Head; No not *Oregen* himself, whom your Church doth so extol, altho he turned Apostate, and denyed the Faith, and Sacrifised to Devils, to save his Life; but what is he so cry'd up, both by Papist and Protestant, for; is it not for his lofty Stile, and philosophical Notions, and in that he would make his Divinity to stoop unto his Philosophy? For he held with *Plato*, 1. *The Souls Infusion, and tought that all Souls were made together, and sent down from Heaven to be Imbodyed.*

2. He Tought, *That after we rise again, we shall have all need of Baptisme to purge us clean.* 3ly. *He in one place condemned Second Marriages, and in another Contradicts it again.* 4ly. *He Tought, that Devils were Bodilis-Spirits; and also, that all Devils would be saved at last.* This sure is it that pleases you at a Haire.

But as to his Doctrin concerning God, that cannot please you so well, for the *Arians* challing him to be for them, and therefore they say, That *Oregen*

denyed *That the Son was to be Adored or Prayed too; for he is,* ſaith *Oregen, not the Author, but the Procurer of the good Things of God:* So that we pray not to him, but to God for his ſake. And *Auguſtin* your Saint produces this as *Oregen*'s Opinion concerning God. And thus much as to your great Apoſtolical Fathers, as you call them, who lived in the time of the Ten Perſecutions.

As to thoſe other *Antient Popes, Biſhops, Fathers,* and *Counſels,* that have been ſet up by the *Roman Imperial Power* and *Authority,* I ſhall not treat on them here; for he that hath but a Grain of *ſpiritual Senſe* predominating in him, will eaſily ſee them no other but the *Mother* of *Harlots,* or *Miſtery Babilon,* that ſets upon *Tongues, Noſions,* and *Languages,* as hath been unfolded in a Treatiſe intituled, *The White Devil uncaſed*; which may come to be extant in time.

This is the Sum of your *Church-Hiſtory*; ſo that what Satisfaction can any Man have by all your *Authors* and *Apoſtolical Fathers,* as you call them, as alſo your *Tranſlators* of their Works, who were moſt of them *Corrupters,* each one endeavouring to force the Matter to ſute with his own Opinions, as *Epephanius, Rufenus,* and ſeveral others, who it is ſaid corrupted ſeveral Authors.

So that all their Books are but troubled Waters to drink, being not of that Ephecaſy as to quench the Thirſt of Sin; *for their* Silver *is become* Droſs, *their* Wine *is mix'd with* Water *of a ſtanding Poole.* This will not paſs currant with us, for no VVine to us like the VVine of the Spirit; no VVater to us but the VVater of Life; no Balme for us but what is in *Gilliad,* in one *Perſonal-God-Man, Chriſt Jeſus,* bleſſed for ever, that will be accepted of with us, the only

Iſaiah 1. 22.
John 4. 14.

only true Chriſtians in the World at this Day.

Therefore take you all your Books and Learning to yourſelves; we have but Three to Read, to wit, *the Prophets, the Apoſtles, and the Witneſſes of the Spirit*: In theſe is fulneſs of Perfection; for the Light and Life of their Words, ſhining in our Hearts, is the *Rule, Prop, Stay,* and *Guide* of our *Faith*; which is but one, and this one Faith hath one God of a ſingle Perſon or Subſtance for its Object to pitch it ſelf upon, and not a Trinity of Perſons, or Subſtance; but *Father, Son* and *Holyghoſt* is one ſingle Subſtance, and no more; which cannot be denyed, neither by Scripture, or ſober Reaſon; for,

Firſt, *Was not the Eternal* God-Head-Spirit *the everlaſting Father.*

Secondly, *Was not that* glorious Body, *wherein God the Father did eternally Dwell,* The eternal Son.

Thirdly, *And was not that powerful Word, which proceeded from his God-Head-Spirit through his glorious Mouth the Holyghoſt, or holy Spirit, by which he made the Worlds, and governeth all things.*

Is not this *Trinity* in *Unity,* and *Unity* in *Trinity,* more agreeable to the Scripture of Truth, then any other *Trinity,* to all Men that acknowledge but one eternal Being, and no more? Now your *Trinity of Perſons,* will neither be made to agree with Scripture Reaſon nor Sence; ſo that your ſtriving to explain it doth but the more darken the Sence about your Airy God, and you are quite loſt in your Definition, and now of late more than ever: Are you made a confounded *Babel,* and your Clargie doth claſh one againſt another, which doth make your Hearers begin to ſtager, as well it may: For,

Heb. 1. 3. John 1. 13. Ephel. 4. 5. Iſa. 45. 21, 22. Chap. 43. 10.

1*ſt.* One Party of your Church doth Hold and Teach, that God is [*Three diſtinct Perſons, and but one Subſtance*] which is a Contradiction.

2*ly.* The other Party of your Church Teacheth, That God hath not only [*Three diſtinct Perſons*] but [*Three diſtinct Subſtances likewiſe*;] and from hence doth boldly charge the *Homauſion*, or one Subſtance, with the Hereſy of *Sabiliſm*, as they call it.

3*dly.* The contrary Party makes their Rejoynder again, and chargeth the other Party with holding of a plurality of Gods: For, ſay they, if there be [*Three Subſtances*] then there is [*Three Gods,*] which is true enough.

4*thly.* Again the adverſe Party Replys, ſaying, That if there be [*Three Perſons*] there muſt be [*Three Subſtances*] (which is true enough too:) And they give the Reaſon why they are to hold *Three Subſtances*, as well as *Three Perſons*; it being a forſt-put. *For*, ſay they, *there is now a greater Neceſſity than ever there was, to Hold and Maintain Three diſtinct* Subſtances, *as well as* Three Perſons: *Otherwiſe*, ſay they, *we are in great Danger to looſe the* Catholick Faith, *by the revival of the Hereſie of* Sabalus, *which walks publickly abroad, tho under the Diſguiſe of a new Name: And therefore if we do not allow the God-Head intirely to be* [Three diſtinct Subſtances] *as well as* [Three diſtinct Perſons] *then comes in* Sabaliſm: *And there's an end then* (ſay they) *of the Trinity.*

5*thly.* To this, the other old dark Light Replies, ſaying, *That if by Retaining the old Words of* [Three Perſons and one Subſtance] *there is Danger of looſing the* Catholick Faith, *it muſt be loſt out of the* Catholick Church: *And the Revolt by* Sabaliſm (ſay they) *muſt be both the moſt laſting, and the moſt general Apoſtatiſe*

that

that ever was foretold, or feared, ſhould happen to the Chriſtian World. *But*, ſay they, *we hope wee need not to be frighted out of our Religion.*

And thus, you ſee what a Confuſion is fallen upon you; your *Babilon* is now crying out, *Alas, Alas!* Revel. 18. 10. *Did not the Prophets and Apoſtles ſpeak of theſe Things*: Now is fulfilled that Saying of *David*'s to the full, *Divide their Tongues, O Lord, for I have ſeen Violence* Pſal. 55. 9. *in the City.*

Doth not this your Diviſion tend to Confuſion, Iſa. 11. 11, 15. or is it not Confuſion it ſelf in a ſuperlative Degree? For tho you be divided, yet our God is not divided, 1 John 5, 7. but is one, Yeſterday, to Day, and for ever: For 20. I demand,

Firſt, How can Chriſt be called *the greate, the* Heb. 13. 8. *High and Mighty God*, if he hath Two other Gods to Titus 2. 13. 1 Tim. 1. 17. ſhare with him? And, & 6. 12.

Secondly, How can Chriſt be *Eternal* in your *Creed*, if he were begotten?

Thirdly, And how can that, which receives a Being from another, ever be made equal with that which hath its being of it ſelf alone?

Certainly, whatever you *Trinitarians* ſay to the contrary, yet it is evident that you make Chriſt no more than a titular God, the very ſame with *John Biddle*, that you ſo much diſown in your Pamphlet: But I cannot ſee any great Difference between you; I am ſure you are as much out of the Way of Truth as he.

For, ſaid *John Bidle*, *Chriſt is our Lord and God*: But how, *Why*, ſaid he, *not Really, but Apelitive, as Magiſtrates are called Gods*; and ſo he makes him God by Deputation, as to Title; being God, not in Nature, but in Name; and ſo is ſubordinate to God.

Now

Now, do not you do ſo too; for you make the Son but to be begotten: And if you will make him God, yet he muſt be divided from the Father and Holyghoſt. Now this is certain, that if there be a Father diſtinct from that bleſſed Body of Chriſt, it muſt then be as *John Bidle* ſaid; and therefore it is, that *John Bidle*, as well as *Arius* and *Sozinus*, make him but Man; becauſe they would have but one ſingle God: But you, if you make him God, yet you will divide him from the Father, and from the Holyghoſt; and ſo, at the beſt, you make him but a Third part God.

And whereas you are ſo bold, as to condemn *Sabulus* and *Noetus*, for worſhiping one perſonal God, under the Names of *Father*, *Son*, and *Holyghoſt*; condemning and judging them for Broachers of Hereſy, how will you free yourſelves from this Crime: As alſo thoſe Counſels of *Arians* and *Trenitarians*, as curſed them and their Principles; together with thoſe Counſels and Sinods, on both ſides judging and condemning each other with deadly Malice, as your Church Hiſtory doth ſhew: What, were thoſe the Church of God? No.

But when God gathers up his Jewels, many of
Mal. 3. 15, 16, 17, 18. thoſe that have been judged Hereticks will riſe Saints,
Acts 24. 14. and many of thoſe that your Churches have Canonized for Saints, will riſe Devils: For no Perſecutors of Conſcience will eſcape the Stroke. If any Man object *Paul*'s perſecuting the Church, they may know that *Paul* at that time acknowledged no Jeſus at all; therefore when both ſides acknowledges a Jeſus, take heed how you Perſecute.

I have been ſomthing larger than I intended, as to the Church-Hiſtory, and that becauſe your Church doth

doth ſo much boaſt and Glory upon Antiquity, like the Papiſts; for there is no great Difference between you nor the other Churches, only in outward things; for the eſſential Points of Faith is one and the ſame with you all; for you have all one God, and one Devil, one Heaven and one Hell. So that if one of you be true, you are all true; and if one of you be falſe, ye are all falſe: Therefore it were well, if your Reaſon would be ſo moderate, as to bear with, and forbear one another; being you are all one, both in the Root, and in the Fruit, but that you will never do; but on the contrary, you will ever be exciting the Magiſtrates to Perſecution and Bloodſhed: But happy is it for that Nation in the Temporal, and that Nation or Holy City in the Spiritual, whoſe Magiſtrates are ſo prudent, as not to harken to the Prieſts Inſtigations; but on the contrary, to ſtop the Courſe of the Violent by wholſom Laws. Revel. 17. 3. & 15. 6. 18. & 18. 24.

Theſe are thoſe good Beaſts, or head Magiſtrates, ſpoken of by the Scriptures, who are ſaid to have *Eyes before and behind*: The Eye of Faith before, which ſhews them that Conſcience belongs to God; and the Eye of Reaſon behind, to ſee that all Affairs in the Temporal be kept well, exerciſing Juſtice and true Judgment; preſerving and defending the Innocent who break not the Civil Law: And on the other hand, puniſhing the Tranſgreſſors of any of the Civil Laws of the Land, according to their Demerit. Revel. 4. 6. Rom. 13. 3. Acts 5 38.

Theſe, and ſuch like Magiſtrates, are the truly Nurſing Fathers, and ſhall proſper: *This we leave to Providence, and proceed.*

In the latter end of your Pamphlet, you pretend a great many of Contradictions committed by *Lodowick Muggleton* and *John Reeve*; but the Anſwer before might

might ſerve for them all that are worth the Anſwering; yet I ſhall Anſwer to Two or Three Things more that you charge againſt them.

In *Page* 25. You ſay, *That* John Reeve *doth affirm, that no Man can foretel Eclipſes of the* Sun *and* Moon, *but by Revelation: From whence,* ſay you, *the Aſtrologers are much beholding to him, who tells them they write their Alminacks by Revelation, if they therein foretel Eclipſes, as what Aſtrologer doth not.*

CHAP. XIII.

ANSWER.

1. HERE you wreſt their Words, and frame a wrong Senſe of them; for the Time when an Eclipſe falls out is one thing, and the Time of the Ephects of Working is another: Of ſome of the Eclipſes, the Aſtrologers ſay, the Time of their Ephects laſt for ſo many Months, others the Time of ſo many Years, before the Ephects will have done working.

Wherefore then it follows, that *John Reeve* doth not ſay, That none of the Figurative Marchants doth know when, or at what time an Eclipſe will fall, but their Ephects, and time of them Ephects, how long they will be in working: *Theſe Things,* ſaid *John Reeve, can no Man know, but by Inſpiration*; which is poſitively True.

And thus you, Church-Doctor, raiſe Slanders to blaſt their Reputation; and ſo Truth comes to be vilified,

lified as I ſhewed before, for Truth may be buried under Falſehood for a time.

Again, *pag.* 25, you charge them with another Error, ſaying, That *they affirm that the Eclipſe of the Moon is never but when it is near the Sun*: When as, ſay you, it is manifeſt that its Eclipſe is when it is oppoſite to the Sun, and that the Earth is between them, which doth occaſion it by with-holding its borrowed Light. But to this I anſwer.

2. Here again you have abuſed *John Reeve*, and in plain terms bely'd him; which one would think a Man of that ſeeming Purity would not have done: For *John Reeve* doth not deny its Eclips when oppoſite to the Sun; but ſaith (for theſe are his Words) the Eclipſe of the Moon is through her near conjunction with the Natural Light or Ruler of the Day, or a Planatary Fire, anſwerable to its nature that occaſions the Eclipſe.

Now this we do affirm, and your Aſtrologers do not deny it but that there are Stars of a fiery nature, and Experience ſhews it: For what is the reaſon that there is more heat when the *Sun* is in *Leo*, then there is when it enters *Cancer*, when as the *Sun* is neareſt to us, when it enters that Sign, but only that the Heat is occaſioned by the riſing of ſome Fiery Stars, as that which they call the Dogg Star, and others of the like nature.

So likewiſe the occaſion of the Moons Eclipſe, it is not by the Sons not rendring its borrowed Light, by reaſon of the Earths interpoſing her ſelf betwixt thoſe Lumenaries; but it is through her being near to ſome of them Fiery Stars, as thoſe which the Aſtrologers call the *Dragons-Head*, or *Dragons-Tail*; one of which being always near to the Moon when ſhe ſuffers an Eclipſe.

3. We do likewiſe affirm that the Moon borrows no Light from the Sun, but that it is a real created Light of it ſelf; for *Moſes* ſaith, That *God made two great Lights*; but your *Aſtrologers* and you ſay, That God made but one: Whether ſhould we believe, *Moſes* or you? for ſaith *Moſes*, *One of them is made to rule the Day, and the other is made to rule the Night.*

Gen. 1. 16.

4*ly*. The Sun and Moon are of contrary natures, one is fiery hot, the other is cold and watery; therefore it is contrary to Reaſon that the one ſhould receive any Light from the other, and therefore there can be no agreement betwixt them, for Experience ſhews us that the Moon is cold and watery, being made out of the Water, and ſo is the Lady of the Water, and occaſions the Ebbing and Flowing of the Seas, and the running of all Rivers, drawing the Waters after her, as the Loadſtone doth Iron.

But on the other Hand, the Sun is hot and firy, being the Captain of all Fire, and ſo draws combuſtible Matter up to it ſelf, which occaſioneth Thunder, which is a War betwixt Fire and Water; and thus they appear in their contrariety of Natures, which we ſee further by Experience, that the clearer that the Sun doth ſhine, the hotter it is; but the clearer the Moon doth ſhine, the colder it is.

So that from what is ſaid, may be ſeen who the Aſtrologers are moſt beholding to, whither to you, or *John Reeve*, let all Men judg; for *John Reeve*, in this Prinſiple, is as contrary to the Aſtrologers, as the Sun and Moon are contrary in Nature.

Furthermore, You object againſt *John Reeve*, for ſaying that the Sun, Moon, and Stars move all in one *Firmament*: And for ſaying, *That they are not much bigger then they appear to us.* To this you ſay,

That

That they are quite contrary, and that they move in ſeveral Orbes, and that each Orbe at ſo much diſtance from each other, as the Aſtroligers affirm.

CHAP. XIV.

ANSWER.

1. IS it not as good Senſe, and better, to believe, *That the Sun, Moon, and Stars move all in one Firmament, or Heaven, as ſo many as Nine ſeveral Heavens, as your blind Aſtrologers teach you:* And yet our fleſhly Eyes can pierce through them all; nevertheleſs every one of theſe muſt be ſo many Thouſands of Miles beyond each other; and this blind Opinion muſt be ratified forſooth, becauſe the Planets and fixed Stars have ſeveral Motions; and therefore from hence you will have theſe ſeveral Heavens, and theſe their differences in Motion, muſt ſhew their difference in Hight and Subſtance.

2. Becauſe *Saturn* moves ſo ſloly, as to be near upon Thirty Years in finiſhing his Courſe through the Twelve Signs, whereas the *Sun* finiſhes his in one Year: Therefore, from hence, do you conclude, that he muſt be of neceſſity Thirty times higher, and Thirty times bigger than the Sun, and Thirty times further to go; nay, and the next Orbe above *Saturn* to move ſo ſlow, as to be Forty Thouſand Years in finiſhing his Courſe: Pray how many Millions of Miles is it to that Heaven, or *Primum Mobila*? One of your Mathematiſians ſay it is, *One hundred and ſeventy Millions eight hundred and three Miles.*

Is this your Wisdom, in which you say weare not capable to answer you in? I pray, Is this good Pulpit Doctrin? One of your Ministers that I did know, whose Name was *Mountney*, did mount so high, as to affirm, in the Pulpit, to his Parishioners, that it was so far to the *primum Mobile*, *That if it were possible to fling a Millstone down from thence, that it would be Seven Years before it would reach this Earth:* And yet in another Doctrin he taught, *That a departed Soul would be in Heaven in a Moment*, which is much higher than that *primum Mobila.*

And your reverend Doctor *More*, before quoted, must be remembred here, for he Taught, *That a Star of the first Magnitude is Twenty thousand times biger than this Earth, and Nine hundred thousand times biger than the Moon.*

These are your rare learned Men, I wonder how they could get a Line of that length to measure so far, and yet to stand upon this Earth: But let them go on, for the time of their Sophestry is almost at an end. But to conclude this Point; as you upon our Principles of the Sun, Moon, and Stars aforesaid, do call all Men to be Judges against us; so we, to retort your Language, do call all sober Men to judge, whether your Opinion of Sun, Moon, and Stars be not an Error of the greatest Magnitude; and also, whether you have done us Justice, yea or nay. *And so much in answer to your first Query.*

Chap.

CHAP. XV.

SIR, your Second Query, or latter part of your Pamphlet, was to prove *Lodowick Muggleton* falſe from his Interpretation of the *11th. Chapter* of the *Revelation* of *John*.

But your Proof is but your Denyal, for you do not ſo much as ſhew the meaning of one Word in all that Chapter: If they could but aſſended up to Heaven in a Cloud, as they had ſhewed how *Moſes* and *Jeſus* did, all had been well enough; even as the *Jews*, if they could but have ſeen *Elias* to have come in Perſon, as *John Baptiſt* did, then they would have believed as they ſaid.

So, if you could but have ſeen theſe Prophets to aſſend up in a Cloud, then perhaps you would have ſaid you would have believed them: *But ſoft* (ſay you) *they are not the Two Witneſſes, for they cannot aſſend to Heaven*, for *John Reeve* is dead: *Beſides* (ſay you) *they muſt have been put to Death by the Hands of Violence, and then to have riſen again, and aſcended to Heaven, in the ſight of all Men.*

This is all the Interpretation you can give of them, which is none at all, and all the Proof you have againſt them: And as to *Lodowick Muggleton*'s Interpretation of that Chapter, you ſeem to be at a great Loſs about it, being aſtoniſhed at his Words: *For*, (ſay you) *I cannot tell how to reconcile his Words*; and from hence you fling all off to others, ſaying, *Reconcile them as can, for I cannot.*

Two

And what is the Difference and Matter that cannot be Reconciled: *Why*, ſay you, *he ſaith, That they Two are the Two Witneſſes*; and yet they ſay, *That the Body of thoſe Two Witneſſes are the Letter of the Scriptures, and that the Witneſſes, or Letter, was ſlain* 1350 *Years before, and yet was ſlain in them again by the Beaſt out of the bottomleſs Pit.* To this I anſwer.

1*ſt.* Here you would have the Letter to be ſlain, whenas it was the Spirit and Life of that Letter that was ſlain; for the Life being gone, therefore the Letter of the Scripture remained as a dead Body, in regard there was none living that could give a true Interpretation of it.

Now this Spirit and Life was killed 1350 Years ago; for the laſt of the Ten Perſecutions did kill and root out all the true ordained Biſhops, or Miniſters of the Goſpel; ſo that there was none left to give the *Holyghoſt* to others, by laying on of Hands; ſo then there was no quickening Power remaining until a new Commiſſion was given, which now is fulfilled at this Day; for the ſame Spirit that gave the other Witneſſes their Commiſſion, hath choſe theſe to be Witneſſes.

3*dly.* So that they having received that ſame Spirit of Life from God, as the others had; therefore it is they only that can, and do Interpret the Letter of the Scripture; for the Scripture is put into their Hands, as the Prieſthood was into the Hands of *Aaron*, and they by their Interpretation do put Life into the Scriptures, making it to ſtand upon its Feet in the Conſciences of Men and Women, with great Power, both to the Seed of Faith, and to the Seed of Reaſon, to ſave and deſtroy; for Words of Truth have Spirit and Life.

John 6. 63. & 15. 36.

4*thly.*

4*thly.* And as that Spirit of Reason did kill that Spirit of Life that did speak that Letter, so that now that Spirit and Life is come into them again, they will stand upon their Feet, and kill the Spirit of Reason with a Death Eternal; for there is now both Body and Life in the Scriptures, and it is the Body of the Witnesses of the Spirit, which is not a dead Body, but a living Body now, and so will remain to the end of the World.

5*thly.* Again, whereas you do affirm, *That these Witnesses do declare, that the Spirit and Life was killed in them by the Beast out of the Bottomless Pit, in their Persecutors:* That saying of yours is utterly false, and you did it malitiously, on purpose that his Words might not be reconciled; for *Lodowick Muggleton* did say, *That the Beast out of the Bottomless Pit made War against them, and would have killed them, if their Law could have done it.* And that roaring Lyon *Jefferies* did say afterwards, *That he was sorry that their Laws were so unprovided, that they could not take away* Muggleton's *Life.*

So that it is apparent, that the Spirit and Life of these Two Witnesses is not killed; but after the Two Witnesses of the Spirit are dead, the Spirit and Life will remain in vigour.

6*thly.* Wherefore as the other Two Witnesses of *Water* and *Blood* did last to the end of the appointed time of their Commissions, even so likewise will the Revelation of this Commission last to the end of the World; for tho the Doctrin is declared as to the Substance; yet in that Doctrin will Revelation arise, grow and increase, in such as hear it and understand it, to their eternal Happiness, Joy, and Glory; and shall Prevail and Triumph over all Forms and Opinions

nions in Religion, that now totters more than ever through its own Inſtability.

And now Sir, are you not either Blind or Malitious, or both, that would forge Contradictions where there is none; yea, and to make Lies, on purpoſe to make Truth appear Infamous? So that are not you a Shifter of all Shifters, and know not where to fix, or what to ſay, or how to diſprove it, either by Scripture or ſober Reaſon? It's a poor Shift to falſifie the Words of your Oponant, becauſe you have not anything that ſeems plauſible to Anſwer.

Sir, is this your Learning? Pray do you believe that Book of the Revelation by St. *John*, to be true Revelation, and a part of holy Writ? If you ſay you do, then why will you not give your own Centiments of ſo much as one Verſe, and tell the Meaning thereof? And if this Interpretation of theirs be not good Senſe, why do you not Reprove them with better?

But finding your Ignorance to be ſuch, therefore it had been better for you to have let this Book alone, and plainly to have ſaid, *That it was Sealed, and you could not read it in its own Senſe.* And it had been better for you to have let theſe Two Witneſſes alone, and all the Believers of it alone; but you were appointed to that end, that your Lies and Slandees againſt it may bring you to a full Reward.

For this Book of the Revelation by *John* was not writen for your Edification, but for the Inſtruction of this laſt Witneſs, and Benifit of the Seed of Faith, to the End of the World, as a peculiar Bleſſing Seal'd to them from Heaven: And therefore by this Bleſſing of Faith and Knowledge in the Scriptures of Truth, which is now given unto us, we do from hence

hence find, that you have no part of the Bleſſing of this Book of the *Revelation* of St. *John*, as may appear by theſe Seven Particulars following.

As *Firſt*, This Commiſſion of the Spirit hath ſeen into the Book of Life, wherein they have found the Names of the Prophets, Apoſtles, and the Witneſſes of the Spirit Recorded there, as true Commiſſionated Meſſengers of God; but your Name was not found there as a Miniſter of God: *This is the firſt Evidence of your Excluſion.* Chap. 20. 15.

Secondly, Theſe Witneſſes, and the Believers thereof, have looked and ſeen thoſe *Hundred forty and four thouſand Virgins that were Redeemed from the Earth, ſtanding with the Lamb, their only God, on Mount* Sion, *ſinging that new Song of, all Praiſe to the Lamb*: But you, not having learn'd that Song of, *all Praiſe to the Lamb*, were not found amongſt them; but we, looking about, have ſeen you in that great City, *Miſtery Babilon*, the Mother of all Harloting and Blaſpheming Prieſts; who are ſaid, by the Spirit, to have the Curſe of this Book, for ading and taking away from it. For you add your own Imaginations to it, and ſo from thence will make your own confounded Reaſon to be the Judg of it; as I ſhew'd before in *Chap* 2. Chap. 14. 3. Chap. 17. 5. & 22. 18.

Thirdly, As we have ſeen you add your own vain Thoughts to it, ſo likewiſe have we ſeen you taking away from the Words of this Propheſy, and the Two Witneſſes thereof: For you will not ſuffer thoſe laſt true Prophets to have any Footing here, but would thruſt them out of the Book of Life, and thruſt yourſelf into it. Chap. 11. 2. Chap. 18. 7.

But this Commiſſion ſheweth us, That God will take away your part out of the Book of Life; not that you had any there, but that you thought you

had, and thought your Name was there; but you are not in the Book of Life to be found, neither as a Teacher, nor as a true Believer, as those Two Witnesses are and the true Believers thereof: We have found our Names in this Book of Life of the Lamb, the only and alone wise God, to our eternal Comfort, and his everlasting Praise.

Chap. 3. 5.

Forthly, Again, you have further taken away from this Book, in that you denyed God to have any Body, Face, or Shape: So that as the Blessing of this Book is, *That the Saints shall see his Face*; so the Curse of this Book is, *That such as have denyed him*, as aforesaid, *shall never see his Face to their Comfort.*

Chap. 22. 4. & 2. 18. & 19 12. & 1. 18.

Fifthly, you have likewise taken away from this Book, in that you teach, that the *Alpha* and *Omega* did not die: But this Book doth declare that the *Alpha* and *Omega*, the First and the last did die, and shed his Blood; by which he redeemed his Elect Seed; so what part can you have in this Purchase, seeing you deny that God had any Blood, or offered up any Life by sheding of the same.

Chap. 1. 8. 18. & 2. 8

Sixthly, You also further add, and take away from this Book of *John*, in that you say, *That there is a God distinct from Christ*: And further say, *That Christ Jesus our Lord is not the sole God*: But this Book of *John* owns no other God at all but Jesus Christ; giving him the Titles of *First* and *Last*, the *Alpha* and *Omega*, *King of Kings*, *God*, *very God*, *true God*, *great and almighty God*, *and the God of all Prophets*: Where then should there be any other God besides Jesus Christ our Lord; for this divine Apostle, who lived and leaned in the Bosom of this Lord, knew not any other God, as is abundantly proved.

1 John 5. 20. Revel. 19. 16, 17. & 15. 3. & 1. 8. & 22. 5. 16. & 18. 8. & 17. 14.

Seventh-

Seventhly and lastly, This God, the Lord Jesus, you have Renounced, his Prophets you have Persecuted and Belied, the true Faith you have despised; for you have not only Contradicted and Dispised the Doctrin of the Second Commission, which was the Commission of Blood, but you have also, to agrivate your Crime, called the Doctrin of this Third and Last Commission, which is the Commission of the Spirit (and which is one of them three great Armies that in Heaven will follow the Lamb upon white Horses, which is the Righteousness of Faith in his blessed Person: I say you have called this Commission) *Blasphemy*, *Delusion*, *Deceat*: *And that it is* (say you) *made up of Impiety*, *Nonsense and Absurdities*: And in general, calls them *mischevious Principles*, *Confusion and Contradiction*; *and that we are a pernicious and contemptable Sect*, &c. Chap. 19. 14.

So that, from hence, it doth plainly appear, That you have brought yourself under the Judgment and Sensure of that Book of *John*, and of this Commission of the Spirit, which doth so fully explain that *Prophesy*, being sent to finish the *Mistery of God*: And now behold it is finished, and *you* have heard, and now *you* will find, that Power belongeth unto this God, and to this his Commission of the Spirit. Chap. 19. 15. 20. & 21. 27. Chap. 10. 7. Psal. 62. 11.

F I N I S.